

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY. TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 19.

NEW YORK, SATURDAY, SEPTEMBER 5, 1857.

WHOLE NO. 279.

## THE SPIRITUAL TELEGRAPH.

PRICE:	
One Year, strictly in advance,	\$2 00
Six Months,	1 00
To city subscribers, if delivered,	5 00
Five Copies for One Year, to one address,	15 00

### CONTENTS OF THIS NUMBER.

Spiritual Powers of Man	145
Origin of Man	146
Warned by a Spirit	147
The Orthodox Church's Opinion of Spiritualism in 1856	147
Books for Children	147
What Good do Spirits do?	147
Good Names	147
To make Water Cold without Ice	147
Understanding of Spiritual Things	147
Verdict against Spiritualism	147
Carlton's Vision	147
Books and Pamphlets received	147
New Publications	147
Harold of Light, September No.	147
William's "Improvements from the Spirit"	147
Sacred Circle, Bound	147
A Drowned Boy Described by Mediums	147
Spiritualism in England, Recently	147
Spirit Circle, Spirit Lights, &c.	147
The Spiritualistic Union, Dudley,	147
Controversy, Manifestation; Facts in Portability, Ireland; New Spirit Book, Spirit Drawings, &c.	149
Proposed Associative Movement	150
New York Conference	150
A Pastor's Objections	150
Striking Manifestations	150
Lester Bann & Medium	151
Spirit Healing	151
Unity and Variety	152
Origin of Evil	152
Hearts of English Statesmen on the	152
Feasts of July	152
Protegeism and Ethnometeorology	152
Witchcraft in Scotland	152
Physiognomy	152
Antiquities of Kinsing	152
Commerce of New York	152
Chronicles of Doubts	152
Park on Motion	152
Care for Dysentery	152
Theodore Parker	152
Novel Discoveries	152

### PERSONAL AND SPECIAL NOTICES.

Mrs. E. F. Jay Bullens at Dedworth's.  
Mrs. E. F. Jay Bullens will occupy the rostrum at Dedworth's Academy, next Sunday, morning and evening.  
Spiritualism in Brooklyn.  
Miss Emma Hardings will deliver a course of three lectures on the Spiritualism of our age, at the hall, corner of Clinton and Atlantic streets, Brooklyn; the first to be given on Sunday, the 6th September, at 3 1/2 o'clock, p.m. Subject: The External Phenomena of Spiritualism.  
Michigan Yearly Meeting.  
The Michigan yearly meeting of the Friends of Human Progress will convene at Battle Creek, commencing at half past ten o'clock, on Saturday, the 10th of October 1857, and continuing, by adjournment, for three days or more, as may be thought expedient.  
This Association has no cherished creeds or theological opinions to promulgate or defend, but disclaiming all ecclesiastical authority, they "seek not uniformity of belief in theological affairs;" but cherishing and encouraging whatever tends to elevate, and condemning and discouraging whatever tends to degrade—they would meet on the broad and universal platform of the "Fatherhood of God, and the Brotherhood of man," fearing not for truth, so long as our platform is free—would invite the cooperation of all who recognize the equal rights and brotherhood of the human family, without regard to sex, color or condition, and who acknowledge the duty of illustrating their faith in God by lives of personal purity and deeds of practical righteousness.  
We therefore invite all sincere seekers after truth, who may be attracted by the principles of our organization, and who, weary of the stifles and perplexities which bewilder and stupefy the popular sectarians of our day, are looking for a higher and more practical manifestation of the religious sentiment, to meet at the time and place above specified, and give the benefit of their counsel. Let us join our hearts and hands for a feast of love and good will, in order effectually to combat the giant wrongs and errors of the age.

J. P. AVERILL, R. B. MERRITT,  
E. C. MANCHESTER, J. WALTON, JR.,  
H. D. G. FELLER, E. C. GOODMAN,  
Executive Committee.

### Spiritualists' Convention.

There will be a three days' meeting or Convention of Spiritualists at the Spirit House, situated about three miles from Algonquin, and three miles from Dundas, between the two villages and stations on the Fox River Valley Railroad, McHenry Co., Ill., commencing on Friday, October 4. Spiritualists and the public generally are invited to attend.

### "Important Announcement to the World."

Under this head, we published a notice last week, from Mr. Increase Van Deusen, representing that information had been communicated to himself and some associates from an angelic source, concerning the new order of things about to be established. He requests us to say that he and his wife are willing to sit as mediums for the transmission of this information to those who may desire to receive it, and for this purpose will either visit such at their residence (circumstances and impressions being favorable) or will receive them at his own house, 164 Taylor-street, Brooklyn, E. D. A few conferences from the interior, with such as may be interested in the truths which he believes to be in process of unfolding, he thinks may lead to the opening of a room or hall, where the same may be more regularly and systematically exhibited.

### Reformatory Conference at the West.

It is proposed to hold a Reformatory Conference in Chicago, Illinois, September 23 and 24. The object will be to discuss the various topics connected with reformatory institutions throughout the country, especially schools for juvenile delinquents. It is hoped that teachers of common schools, as well as those connected with our various penal institutions, will attend. Persons desirous of any information on these subjects will address Charles Spear, editor of *Prisoner's Friend*, office 93 Summer-street, Boston, or to the care of Fowler and Wells, New York. Any communications on either of these topics would be thankfully received. The press will do a great favor to announce the place and time of meeting.

### Situation for a Medium.

For some weeks, there has been in this city a young German, by the name of William Wystenfeldt, between seventeen and eighteen years of age, an orphan and a medium, who was impelled, as he says, by spiritual influences to come here. He is well known to many Spiritualists in the upper part of the city, and we have heard of wonderful tests, in the way of personations, and other forms, which have come through him. Though without English school education, he speaks the English language with remarkable fluency, aided, as he says, by impressions; and he seems very intelligent generally. This young man would like to get a situation in some Spiritualist family, where he could employ himself usefully at light work during the day, and devote himself to family or other spiritual circles during the evening, and where he would be free from the distracting and misleading influences of a more promiscuous life. If any of the readers of this notice can furnish him, or aid him in, a desirable situation, they will confer a favor by addressing him at this office.

### THE MOVING WORLD.

—The feature of the week has been failure—the failure of the Ocean Telegraph, and the failures of banks, bankers and brokers in Wall-street and elsewhere. The first is of world-wide interest; for an attempt to chain the Atlantic, and bring Europe within speaking distance of America, had excited the wonder and hope not only of the wise and intelligent, but of all people and tribes—occupants of huts alike in the steppes of Russia and in the valleys of the Oregon.

—Three hundred and thirty-five miles distance, it appears, was laid with the telegraph cable without accident, when the coil suddenly parted. The depth of water at that point is stated at two miles. At the moment of the disaster the engineer, fearing that the coil was running off at a loss—that is, faster than the speed of the ship would deposit it in a straight line on the bottom of the ocean, tightened the brakes or reel, and for an instant, it is probable, the whole force of the vessel as it rocked was expended on the cable. At any rate it broke, and the disheartened company returned to England to meet in council, and determine whether immediately to renew the effort, or to adjourn it to another season. But there is no cause for discouragement.

Human ingenuity and perseverance will yet achieve greater things than this. If three hundred miles can be safely laid in the ocean, two thousand can be.

—Last year the French undertook to lay a submarine telegraph across the Mediterranean, from Sardinia to their colonies in Africa. The work was successfully accomplished so far as it went, but their cable, unfortunately, turned out to be by some thirty miles too short. A vessel was left to hold up the end until it could be spliced; but a storm coming on, the cable was broken and the undertaking abandoned.

—The failures in the financial world were led off by the Ohio Life and Trust Company, which had its central office at Cincinnati. The liabilities of this concern are stated at \$7,000,000, and many western banks, and most of the Ohio banks, are involved in the disaster. The cause of this terrible crash is explained to be loans to railroad companies and operators who are unable to "respond to call."

—In this city, the most important suspension has been that of John Thompson, broker, and publisher of Thompson's Bank Note Reporter, on the corner of Broadway and Wall-street. Mr. Thompson was the redeeming agent of five banks in Rhode Island—Farmers' Bank of Wickford, Mount Vernon Bank of Providence, Tiverton Bank and Rhode Island Central Bank—and of the Warren County Bank, Pa., and of the Nebraska banks. The credit of all these banks is of course, for the present, rendered uncertain.

—In addition to these, the *Independent* publishes a list of nineteen others, brokers and merchants, in this city alone, who have failed or suspended during the week.

—These revolutions, it is true to say, have been brought upon us by reckless extravagance in trading and living. It is truer still to recommend retrenchment and prudence in speculation. We suggest a better course. Cease to struggle to amass for the sake of amassing, and give your minds to knowledge and wisdom, and your hearts to love.

—The decision of the Surrogate is averse to Mrs. Cunningham in her claim to have been married to the late Dr. Burdell. This ends, substantially, we presume, this exciting drama; except, perhaps, some private scenes of domestic sorrow, parts of which may possibly be enacted within the walls of a prison; or, as it may be revived by future efforts to unravel the mysterious Bond-street murder.

—Rufus Wilmet Griswold is dead. His disease was consumption, induced mainly, we presume, by nervous irritation, growing out of his domestic troubles and the publicity which attended them. Dr. Griswold, from the profession of a printer, raised himself, by force of intellect and industry, to a respectable position in literature, and to a doctorate of divinity in the denomination of Baptists, to which he belonged. He was a fair critic and belles-lettres-writer, but pre-eminently the biographer of poets and poetry. With some slips and follies in his life, he will bear a favorable comparison with most of the prominent, even religious men of our day. He died at the early age of 42.

—A National Compensating Emancipation Convention of three days, has been held at Cleveland, Ohio. The speciality of this convention is, the idea of abolishing slavery by a peaceful and joint effort of the North and the South, on the basis of compensation to the owners. Gerrit Smith, Elihu Burritt, and other well-known laborers in the field, took part in the proceedings. The plan of operation is this: Congress is to be petitioned to pass a law offering to each state which will emancipate its slaves, a compensation of \$250 a head; the states themselves to appropriate to the same end such additional sums as they may see fit. It is also proposed to raise \$25 a piece for each emancipated slave, to aid him in making a start for himself. A National Compensating Emancipation Society was formed, and Benjamin Ruffiman, L.L.D., was made President of it, and Elihu Burritt, Secretary.



# New Advertisements.

## "THE PRINCIPLE" FOR SEPTEMBER

IS now ready for delivery to subscribers. Contents of the present Number: Palm, an Abnormal Condition; The Infinite Republic; The Process of Spiritization; Will Power; Conservation; The Redemption of the Race; Message from I. C. Crittenden, who was shot by the Spanish Government in Cuba; Message from Dr. Eliza K. Kane; Rocks and Sand; Notice of Wm. North; our Cause in the South; Editorial Miscellaneous Matter.

The PRINCIPLE is sent to subscribers by mail at 50 cents a year only. Office, 276 Baltimore-street, Baltimore. LANING & CONKLIN, Proprietors. 279-21

## IMPORTANT PUBLICATION.

PEOPLES LECTURES on the Philosophy of Existence; by Egbert W. Rogers. Now ready, Lecture I, THE CREATION: Scriptural and Chemical Revelations concerning the origin of Earth and her dependencies, philosophically harmonized. For sale by all booksellers, and by C. BLANCHARD, General Agent, 76 Nassau-street. Price, 12 cents. 279-31

## NEW PUBLICATIONS.

A NEW BOOK, entitled "The Kingdom of Heaven, or, The Golden Age," by A. W. Loveland. It is divided into nine Books. Book I. contains an explanation of the Teachings and Miracles of Jesus Christ. Book II. gives an account of the Ages of Iron, Silver and Gold. Book III. of the One Family in Heaven and Earth, etc. The work contains nearly 800 pages, printed on good paper, and neatly bound in cloth. Price, \$1. For sale by S. T. MUNSON, Publisher's Agent, 5 Great Jones-street, N. Y.

THE WRITINGS OF THE APOSTLES, being a critical revision of the texts and translations of the common version of the New Testament, commonly (but inaccurately) so called, by Peter F. Good, nephew of the late Dr. John Mason Good, and author of two valuable works, "The Family Flora," and "Animalia." Mr. Good's organism was made use of by Spirits in the production of the present work. Some account of his experiences was published some time since in the *Spiritual Telegraph*, which show him not to have been too credulous in receiving the spiritual theory; but being an honest man, he did not seek to resist the evidence which was presented to him, and he is now a confirmed believer in Spirit-communication. The whole work will be included in twelve numbers, and printed in large octavo form, with new type, on good paper, and completed within a year. Subscriptions, \$2 for the work, to be obtained from the Publishers. The first two numbers will be ready for delivery on the 24th of July. S. T. MUNSON, 5 Great Jones-st. 279-41

## WHAT'S O'CLOCK?

"MODERN SPIRITUAL MANIFESTATIONS, are they in accordance with reason and revelation?" This is the title of a pamphlet to be published by S. T. Munson on the 1st of August.

"The author of this little pamphlet claims for it no particular merit as regards literary ability or depth of thought. The articles which constitute it were contributed by the writer to the New Orleans *Sunday Delta*, amidst the pressure of an active business life. They were written principally to attract attention to, and induce an investigation of, the wonderful phenomena which are claimed as spiritual in their origin. The arguments advanced are of a simple character, and such as can be easily understood by the most ordinary mind. At the suggestion of some friends of the writer, the series is presented in this connected form with the sole desire that its influence, if it be for good, may be extended beyond the limits of the readers of the paper in which the articles first appeared."

The pamphlet will contain 32 pages octavo, in large type, and printed on good paper. Price, 15 cents. S. T. MUNSON, 5 Great Jones-st. 279-41

## LIFE OF A SEER.

Second Edition.

The Autobiography of Andrew Jackson Davis,

Entitled

THE MAGIC STAFF,

Copies sent by mail, at the retail price, \$1 25, free of postage.

This volume gives an accurate and rational account of the social, psychological, and Literary Career, of the author, beginning with his first memories and ascending step by step through every subsequent year to the present period. Of these stage events which have marked the Author's most private and interior experiences, the descriptions are marvelously beautiful, and the whole is distinguished by a style at once simple and pathetic, romantic and familiar, original and entertaining. In one volume, 352 pages 12mo, illustrated. Price, \$1 25. Orders will be promptly filled by the Publishers. J. S. BROWN & CO., 22 Frankfort Street, New York. 279-41

## MUSIC AT REDUCED PRICES.

THE large and popular WATERS CATALOGUE OF MUSIC will be sold at reduced prices during this month. Also, new and second-hand Pianos and Melodeons, at lower prices than ever before offered in this market, at the Waters Piano and Music Rooms, No. 333 Broadway. Pianos and Melodeons for rent, and rent allowed on purchase.

Spiritual Songs published by Horace Waters, six twenty-five cent pieces for \$1, postage free. "We are happy now, Dear Mother;" "I know Thou art gone;" "Angels ever bright and fair;" "Angel Whispers;" "Do Good;" "God is there;" "Guardian Spirits;" "Kind Words can never die;" "Mother's Vow;" "Prodigal Son;" "St. Clair to Eva in Heaven;" "Star of Hope;" "Thou art Gone from my Gaze;" "Thy Spirit comes to Me;" "Thou our Child in Heaven;" "What Sounds so sweet awake me;" "We'll all Meet again in the Morning;" "Blind Orphan Boy;" "Footsteps of Angels;" "Beyond the River;" "Emma's Grave;" "Faith;" "Hope;" "Charity;" "One Gentle Word;" and "Let us Smile through our Tears," 25 cents each. 276-21

## A NEW BOOK BY DR. WILKINSON.

THE Subscribers beg leave to announce that they will publish early this month simultaneously with its publication in London, a new Volume of Poems, entitled IMPROVISED PROMPT FROM THE SPIRIT. By Dr. J. J. Garth Wilkinson, M. D., of London, England.

Dr. Wilkinson is well known as one of the most elegant writers of the English language, and this work is pronounced superior to anything ever given to the world through his pen. The day upon which the work will be ready will be advertised in the New York *Tribune* and *Daily Times*. The Book contains 416 pages 32mo. Price, plain muslin, \$1 25; gilt, \$1 50. Early orders are solicited, which should be addressed to the New Church Publishing Association, 477 Broome-street, N. Y. 276-41

## J. V. MANSFIELD,

No. 2 WINTER STREET, NEAR WASHINGTON STREET, BOSTON.

MR. MANSFIELD'S special characteristic as a Medium is the facility with which sealed envelopes, though passing through the hands of never so many intermediate persons, are answered by the Spirit friends to whom they are addressed. This is mechanically, through the Medium's hand. Many and unsought tests characterize most answers. Fee, \$1 for each answered letter. Also 4 postage stamps to prepay return package. 275-41

## SPIRITUAL TELEGRAPH, VOLUME III.

WANTED, to complete a File, Nos. 3, 21, 22, 23, 24, 25, 32, 36, 37, 38, 39, 41, 42, 43, 44, 45, 46, 51. We shall be most happy to suitably reward any person who will send to the office of this paper the above numbers of Volume III. of the *Telegraph*, or any number of them, or a complete file. 276-41

## HEALING BY MAGNETISM.

THE celebrated Healing Medium, Miss GRACE H. DAVIS, from Waukegan, Ill., has taken up her residence at Dr. O. G. Wellington's Water Cure Establishment, 34 East Twelfth street, New York, and is prepared to operate for the cure of all diseases. She also speaks and writes under influence, and gives tests. 278 St

## MRS. M. A. CLARK,

WHO has for a long time applied Electricity and Magnetism, also Medicated and Vapor Baths, to the cure of Disease, has been very successful in treating Rheumatism, Neuralgia, Hip and Spinal Diseases, also Nervous Affliction and General Debility. Weakly and nervous Females would do well to call on Mrs. C. at her residence, No. 324 Broome Street. Terms moderate; consultation free. 296-111f

## ORTON'S REMEDY FOR FEVER AND AGUE.

TO PHYSICIANS AND OTHERS:—Great difficulty has been experienced in the Homoeopathic practice, and, indeed, in every practice, in the treatment of Fever and Ague (Intermittent Fever), in meeting the disease squarely and subduing it promptly, and at the same time safely. The remedy here offered, it is believed, accomplishes all these objects more perfectly than any other drug, or combination of drugs, known to the *Materia Medica* of the old school or the new. It is strictly Homoeopathic to the disease, conforming to Hahnemann's law of "Similia Similibus Curantur," which at least will commend it to the new school, while its superior efficacy (if submitted to trial) will not fail to vindicate its value to the old. Indeed, it will rarely be found to disappoint even the most extravagant expectations of the practitioner or the patient. In the large number of cases where it has been employed, the disease has generally yielded at once, without the return of a paroxysm of all, after the first administration of the remedy; and in the few exceptional instances, where the disease had taken an unusually strong hold of the system, a single chill only has supervened.

It needs only to be added for the satisfaction of the patient, that this Remedy is not unpleasant to the taste, does not operate as a Cathartic, and that no sickness of the stomach, or other disagreeable symptom, or deleterious effect on the health or constitution (as is too often the case in breaking up chills and fever) follows its use.

For convenience of transportation and sending by mail, and shipping to warm climates, this Remedy is put up dry. Each small package or box contains twenty-four pills, enough generally for one person for the season. Price, per box, \$1; per dozen, \$9; per gross, \$90.

Single packages will be sent to any part of the United States, within three thousand miles, free of postage, on the receipt of one dollar.

For sale at the office of the SPIRITUAL TELEGRAPH, 346 BROADWAY, N. Y. Address CHARLES PARTRIDGE, or 269-41 J. B. ORTON, M. D.

## MR. AND MRS. J. R. METTLER.

### PSYCHO-MAGNETIC PHYSICIANS.

CLAIRVOYANT EXAMINATIONS.—With all diagnostic and therapeutic suggestion required by the patient, carefully written out.

TERMS.—For examinations, including prescriptions, five dollars, if the patient be present, and ten dollars when absent. All subsequent examinations, two dollars. Terms strictly in advance. When the person to be examined can not be present, by extreme illness, distance, or other circumstances, Mrs. M. will require a lock of the patient's hair. And in order to receive attention, some of the leading symptoms must be stated when sending the hair.

Mrs. Mettler also gives Psychometrical delineations of character, by having a letter from the person whose character she is required to disclose. Terms, \$2.

The wonderful success which has uniformly attended the treatment of disease prescribed by the best Medical Clairvoyants, is a sufficient guaranty that the claims of this hitherto unknown agent are indeed founded in truth. In more than half of the towns and villages of New England are to be found the monuments of its mysterious skill; while thousands of men and women in the Middle and Western States can testify to-day that their lives have been saved, or their health has been restored, through the agency of Medical Clairvoyance. Address DR. J. R. METTLER, Hartford, Conn. 392-41

## MEDICAL.

MRS. J. A. JOHNSON, M. D. (late Mrs. S. B. Johnson), of No. 46 North Tenth street, Philadelphia, well known in the British Provinces and several States of the Union as a Healing Medium and Medical Clairvoyant, offers her medical aid to the diseased in Consumption, Cancer, Scrofula, and Acute and Chronic Diseases of the Human System. Terms: Five Dollars for Clairvoyant Examinations. No letters answered without fee enclosed. 276-3m

## BOARDING AT SARATOGA SPRINGS.

R. CHURCHILL has opened his House on Lake Avenue, for Boarders, where visitors may find a comfortable quiet home.

We are happy to have long known Mr. Churchill, and to commend his house to those of our friends who may visit the Springs.—C. P. 273 Ptf

## GOOD BOARD.

AND Desirable Apartments, at moderate price, at Mrs. Kemp's, 254 Fourth Avenue, near Twenty-First street.

We are acquainted with Mrs. Kemp, and take pleasure in recommending our friends to her house.—C. P. 273 Ptf

## PROF. ALEX. C. BARRY'S TRICOPHERUS.

PROF. ALEX. C. BARRY'S TRICOPHERUS is the best and cheapest article for dressing, beautifying, cleaning, curling, preserving and restoring the Hair. Ladies, try it. Sold everywhere. 271 3m

## WANTED.

A MAN of eleven years' experience in buying and selling Merchandise, wishes a situation in any respectable business paying a fair salary. Address W., this Office. 261 4f

## THREE HUNDRED TO FIVE THOUSAND DOLLARS.

A GOOD INVESTMENT.—Any person wishing to invest a large or small amount in a recently Patent-Right Machine, for manufacturing an article of daily use and consumption, (the profits of which will clear whole costs in one month or less) can have an opportunity by calling at 61 Chambers-street (rear office) New York, or by addressing D. H. SOUTHWICK, box 232 Brooklyn Post-office. 273 1t

THE Fall Term of the POLYTECHNIC INSTITUTE, New York, corner of Eighth Avenue and Fourteenth-street, will commence on Tuesday, the 1st September next. Parents and Guardians are respectfully invited to call at this establishment, and inspect the literary, scientific and artistic productions of the pupils. A. T. DEANE, Principal. 276-21

ALL those who are afflicted with any chronic disease, considered incurable, will receive a letter giving information which will insure a speedy and permanent cure by sending their names and one postage stamp to prepay postage, to Dr. E. B. FORT, the celebrated Chronic Physician, Saratoga Springs, New York. 277 6t

BOARDING, 127 SPRING STREET, where Spiritualists can live with comfort and economy, with people of their own sentiments. 271-3m

## WM. L. F. VAN VLECK,

CLAIRVOYANT PHYSICIAN AND PSYCHOMETRIST,

RACINE, WISCONSIN.

TERMS.—One Dollar and upward. 275-181

## HEALING BY MAGNETISM.

THE CELEBRATED HEALING MEDIUM, Miss GRACE A. DAVIS, from Chicago, has taken up her residence in Brooklyn, and is prepared to operate for the cure of all diseases. She can be visited at 34 Fifth-street, Williamsburgh, or will attend patients at their own houses. 270-8t

## UPHOLSTERY.

UPHOLSTERY.—Mr. and Mrs. D. G. Taylor, formerly of 474 Broadway, will wait on customers, as formerly, at their own dwellings, to cut, make and repair car-pets and curtains. Present residence, 145 West Sixteenth street, between Seventh and Eighth Avenues. N. B. Loose covers cut and made in the best possible manner. 213 1f

## HEALING BY MAGNETISM.

THE CELEBRATED HEALING MEDIUM, Miss GRACE A. DAVIS, from Waukegan, Ill., has taken up her residence in Brooklyn, and is prepared to operate for the cure of all diseases. She also speaks and writes under influence, and gives tests. She can be visited at 34 Fifth-street, Williamsburgh, or will attend patients at their own houses. 274-6t

## Spirit and Clairvoyant Mediums

IN NEW YORK.

Mrs. E. J. French, No. 6 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 a.m. to 1 p.m., and 2 to 4 p.m. Electro-magnetic baths given by Mrs. French.

Mrs. B. H. FORTER, Spirit-Medium, 271 West Thirty-first street, between Eighth and Ninth Avenues. Hours from 10 to 12 a.m., and from 2 to 5 p.m., Wednesdays and Sundays excepted.

Mrs. J. E. KELLOGG, Spirit Medium, rooms, No. 625 Broadway, New York. Visits received for the investigation of Spirit Manifestations every day (except Sundays), from 9 a.m. to 12 1/2 p.m. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 p.m.

Mrs. BRADLEY, Healing Medium, 169 Green street.

Miss KATY FOX, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Mrs. BECK, 388 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. CORRELL, Test Medium, rooms, 477 Broadway. Hours, daily, from 7 a.m. to 10 o'clock, and from 2 to 4 p.m.

A. B. SMITH, Rapping, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

Mrs. ANN LEAH BROWN, No. 1 Ludlow Place, cor. of Houston and Sullivan streets. Hours from 3 to 5, and from 7 to 10 p.m. Friday, Saturday and Sunday excepted, unless by engagement.

## NEW JERSEY.

Mrs. LOUIS L. FLATT, of New Brunswick, N. J., Spiritual and Clairvoyant Medium, employs her powers chiefly in the examination and treatment of disease.

## CONNECTICUT.

Mrs. J. R. METTLER, Clairvoyant and Spirit Medium, devotes her time chiefly to the examination and treatment of the sick. Mrs. M. also gives psychometrical delineations of character. Residence, No. 9 Winthrop street, Hartford.

Mrs. CAROLINE E. DORRIS, Clairvoyant, residence, 122 Grand street, New Haven. Medical examinations and prescriptions for the sick will be attended to.

## RHODE ISLAND.

Mrs. H. T. HUNTLEY is a Trance Speaking Medium, who has been employed in this capacity for two years. Address at Providence, R. I.

## MASSACHUSETTS.

Mrs. E. MAY SMITH is an inspired writer and speaker of great power. Her discourses are eloquent, earnest and philosophical. Address, for the present, Boston, Mass.

Mrs. W. R. HAYDEN, Test Medium, by Rapping, Writing, and other modes of manifestation. Residence, No. 5 Hayward Place, Boston.

Miss FRANK BURNHAM, Trance, Speaking and Personating Medium, may be found at No. 98 Hudson street.

Mrs. B. K. LITTLE (formerly Miss Ellis), Rapping, Writing and Trance Medium has opened rooms at No. 46 Elliott street.

Miss A. W. SNOW, No. 104 Tyler street, Writing and Trance Medium, proposes to answer sealed letters, and describe persons that have left the form.

Mrs. E. W. SINKOV, Medical Clairvoyant and Spirit Medium, rooms, Fitchburg, Mass. Terms for an examination and prescription, \$1.

## VERMONT.

Mrs. MARY H. BROWN, Medical Clairvoyant and Healing Medium, South Royalton, Vt., will be happy to wait on the sick and afflicted.

## NEW HAMPSHIRE.

CHARLES RAMSDOLL, Clairvoyant, Writing and Psychometric Medium, 19 Elm street, Nashua.

## MICHIGAN.

Mrs. C. M. TUTTLE, who has for some three years been before the public as a highly acceptable trance lecturing medium, will answer demands upon her services in the above capacity. Address Albion, Michigan.

## OHIO.

Miss ANNE DENTON CRIGG, Psychometrist and reader of character. Agency warranted. Terms, \$1. Address, Dayton, Ohio.

## QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

THE investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At eight o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First, Each contributor is requested to present in writing the facts on which his or her conclusions are based. Second, The mode of applying facts to the question. Third, Conclusions. Fourth, Remarks.

## QUESTIONS.

27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

## MR. AND MRS. I. G. ATWOOD,

SUCCESSFUL Magnetic Healing, Clairvoyant and Seeling Physicians and Mediums, of several years constant practice, continue to examine, prescribe for and treat nearly all classes of disease; and having extensive accommodations, and good assistance, for treatment of invalids from abroad, feel free in soliciting public patronage. Clairvoyant and magnetic syrups prepared and sent by express. Terms.—For Examination, \$3; including prescription and directions, \$5. Letters containing the fee, name and age of applicant, promptly answered. No. 36 COTTAGE-STREET, LOCKPORT, N. Y. 270-4f

## SPIRITUAL BOOKSTORE.

PHILADELPHIA SPIRITUAL BOOK AND PERIODICAL DEPOT is removed to No. 336 Race-street, three doors below Ninth-street, where all the books and periodicals devoted to Modern Spiritualism may be had, by application to the proprietors. 364-8t BARRY & HENCK.





# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY. TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 19.

NEW YORK, SATURDAY, SEPTEMBER 5, 1857.

WHOLE NO. 279.

## The Principles of Nature.

### SPIRITUAL POWERS OF MAN.

"The angel which showed these things."—*Johs.*

In considering the subject before us, let position be taken in first principles by premising that the divine, being the life of use, and all created things being finite forms or powers of that life, all living action is the life of use, *i. e.*, of doing use. That is, all created things are powers or activities by which use is effected. And it is known that all things perform use by and in producing or creating from themselves, or of their own substance, the means or powers by which use can be performed; and as to this point, I will add that the constituent or component parts of things, are distinct creative powers, *i. e.*, each constituent of a thing is a peculiar or specific substance and form, of body and mind of use. And being thus distinct creative powers, they are by their subsistive or recreative influence, perpetually producing and emitting images or *fac-similes* of themselves; *i. e.*, images or forms that are of the same economy as themselves. These proceeding images of the economy of all the constituent forms or powers of things *must*, therefore, be *substantial* proceedings of them. This proceeding of the constituent forms of the spiritual or mental organism of a person is his proceeding sphere of powers of mental or spiritual use—in other words, his *spiritual powers*.

And that they are such powers is because they operate mentally or spiritually, by flowing into things and becoming the mind or spirit of them, and then moving or doing by them, as the mind does by its body and limbs. And that these powers can thus flow into natural things is because, being spiritual, they are of a degree interior to the inmost natural degree of persons and things; beside natural things are passive to spiritual powers, offering no hindrance to their influx. And these powers being determined by the expiratory energy of persons, they flow into things, and become the mind or spirit of them, from their inmost natural degree, and thereby suspend their weight or resistance, and thus subject them to their uses.

I will also state here, as to these powers, that the organic action of things is respiratory; that they *inspire* what their qualities correspond to; and what is inspired by them in being received or conceived becomes clothed with the qualities of our own states of affection, which are gestating what we inspire into powers of our own affection of use, and then we expire those powers thus gestated, as outbirths of our own selfhood or sovereignty.

And we also know that in proportion as a person's spiritual economy becomes developed into activity or efficiency during his life in the body, he becomes efficient as a Spirit while yet in this life. For, according to the degree or extent of such development, his spiritual organism *must*, by its recreative influx, be active in producing a proceeding of its powers of spiritual use; and which, as powers of use, *must* flow into the *performance* of spiritual uses.

Now as to the powers of man, the following is presented, and that it is of the first importance in the study of man in every re-

spect all must see who will give it due consideration. It is known to anatomists and physiologists, that man, as a whole, consists of two general systems of organs, *viz.*, his involuntary and voluntary systems. The former consists of the cerebellum, which is its brain or seat of sense, and of the heart, lungs, stomach, bowels, liver, kidneys, etc.; and as his mind has no control over these organs, except by reciprocation from his second or voluntary system, it is called his *involuntary* system; and being the system of organs by whose functions he exists involuntarily, as to himself from the Lord, it is the organism of his involuntary life; *i. e.*, it is the finite organism of the will or the voluntary of the Divine with him, or in other words, it is the organism of the Divine, and not of his own mind; it is *fully* divine, in being perpetually recreated from the divine, and in being the Divine selfhood with man.

His second general system of organs consists of the cerebrum which is its brain or seat of sense, and of the organs of his five senses; and of his organs of locomotion; and which, being the organism of his own mind or will, by which he wills, thinks and acts as of himself, it is called his *voluntary* system; *i. e.*, it is the organism of the affection and thought of doing of himself.

And it is of fibres or nerves proceeding from these two brains the cerebellum and cerebrum, that those two systems are organized into reciprocal union with each other. In the organs of his involuntary system, nerves of involuntary sense from the cerebellum predominate; while nerves of voluntary sense from the cerebrum predominate in the organs of his voluntary system. These two systems, the one being the finite organism of the divine with man, and the other being the organism of his own mind or will, the reciprocal union of the two, is the organic union of God and man.

These two systems are the *esse* and *existere* which constitute man in a corresponding manner as the divine *esse* and *existere* constitute the Lord—*i. e.*, the involuntary is man's inward being or *esse*, and his voluntary in existing from it, is his or its *existere*. And as to the Lord or the Divine Man, it is revealed that the Father is the Divine *esse*, and that the Son which is the Divine Human, is the Divine *existere* of the Lord; *i. e.*, the Divine *esse* and *existere* of the Lord are the Divine or uncreated economy of the *esse* and *existere*, or of the involuntary and voluntary of man; *i. e.*, the *esse* and *existere* of created man are correspondences of those of the Divine Man.

And it is also revealed that the Father, or the Divine *esse*, operates only by the Son, or the Divine *existere*, and that the latter does or acts only from the former. Hence, the law that the *esse* or involuntary of finite man can operate only by its *existere* or voluntary system; and that the latter can act only by powers from the former, or involuntary.

It is also a law of divine order with man, that his *esse* or the divine with him, can do or act only according to the states of affection of his voluntary, and his reason thence; and, as said above, his voluntary or *existere*, can act only by powers from his involuntary or *esse*. But that his *esse*, or the divine with him, may act according to the states of his voluntary and its reason thence,

the powers received from his *esse*, or the Divine with him, are, in being received or conceived by his voluntary, clothed with the qualities of it, *i. e.*, gestated into powers of the sovereignty of his voluntary, which is a process threading the powers of his voluntary sovereignty with the omnipotence of the divine of his involuntary. The *esse* or involuntary economy of all of the human race being thus divine, as above shown, and the voluntary of all of our race being the finite human *existere* of that divine *esse*, God and man, thus in reciprocal union, are acting or operating as one, in all that is dual in the created universe. Hence it is that *vox populi* is *vox dei*; *i. e.*, the voice of man is the order of God with him, causing the sum of his states to be the Lord with him. And it is also seen that by the powers of the order of the union of God and man, man is in power and "dominion over all things that God hath made."

Now, from what is shown in the above, it is evident that the order of that union of God and man is the basis of all of man's powers, and that he is competent, by the powers of that order, to do all orderly things; and that hence, by the orderly development of his spiritual economy into a state of efficiency, he is competent, by the powers of the order of that union, to operate spiritual uses while yet in the life of the body. Hence it may be a rational belief, that the manifestation of powers of spiritual use by persons yet in this life, are what constitute the spiritual manifestations of the day.

And it is concluded here, that it is to the spiritual powers of the order of the union of God and man, with man as a Spirit in the life of the body, that we are to look for the cause of the spiritual manifestations in question, and not to the powers of that order with Spirits who have left the life of the body; for it will be shown that Spirits out of the body are incompetent to effect them, by their having in dying receded from these relations to natural things that are necessary to enable them to produce such phenomena in natural things. And it seems that it must be seen from the above that men, as Spirits yet in the body, are competent to produce them in all their variety; and that hence there is no necessity for ascribing them to the conscious agency of disembodied Spirits.

Let me repeat somewhat as to the production of the spiritual powers of man, that men in existing as efficient or active Spirits while in the life of the body, are, by the influx of life from the Divine, sustaining or recreating their existences, perpetually imaging the Divine from the constituent forms or powers of their own spiritual organism—*i. e.*, producing images of the constituent forms or powers of their own organisms, and which therefore, constitute substantial bodyings forth of men as Spirits; *i. e.*, substantial proceedings of the Spirits of men; *i. e.*, again, the sphere or proceeding spiritual powers of a person in being ultimated in performing uses, is the Spirit of that person in use.

Now this perpetually proceeding sphere of the constituent forms or powers of the organisms of persons or Spirits, is a projecting forth of forms of their qualities—it is a proceeding of all the particulars of every complex of affection and thought



of a man or Spirit. And as these proceeding forms or powers have the same affinities for each other among themselves, as the constituent forms or parts of his spiritual organism which they are proceedings of, have to each other, they, in proceeding, must, by force of those affinities, arrange themselves in the same order as his constituent forms are to each other, and thus must produce or terminate in images of the same contour, representing or personifying the qualities of the states of the persons they are proceedings of. It is by this universal law that persons and things—all things—are always arranging about themselves spiritual appearances that are images of their qualities. These apparent objects—apparent, but not real—are the representative appearances that constitute the scenery of the spiritual world, and which is the mental scenery of Spirits and angels. Each thing or distinct appearance is a book of and for each and the whole—is the spiritual world by which they are instructed or enlightened.

This law or mode of instruction is in order with men, who are spiritually active while in this life, and to such instructive or illustrating appearances belong the spiritual manifestations of this spiritual age, i. e., it is believed that persons who are in spiritual activity while in this life, are the spiritual powers or causes of those manifestations for the enlightenment of themselves and others.

Now let this law of spiritual instruction be considered here as it was to those who are mentioned in the Word as the servants of the Lord. It seems evident that no two persons could ever have been created for the same use, and that each of our race was and is created an organic form of a specific complex of church use, or of spiritual regenerative use; that is, those servants of the Lord were created, each of them, in time to meet the exigencies of a particular conjuncture; i. e., they were outbirths of the divine law of the Word, as finite human organic forms of powers of church or of divine use, and were thus different specific complexes of church uses. Hence their orderly recreative influx moved them into the life, or the doing of those uses which they were finite organic powers of; thus they represented angelic complexes of church or of divine use.

Their uses being thus spiritual, they were, during their natural lives, orderly subjects of instruction by external spiritual manifestation as to the uses for which they were created organic powers of. Let me repeat that the great law of spiritual instruction for those who are in spiritual activity, whether in the body or out, is by external spiritual manifestation of the forms of the church use, which they were or are created for. These manifestations were and are produced, as above said, by their orderly, recreative, spiritual influx from the Divine, which produces from them spiritual forms or powers of their peculiar uses. These proceeding powers or activities necessarily flow into their corresponding forms, which constitute the natural degree of the minds to which they belong, inspiring or enlightening them as to the uses of their church missions.

And also, according to a spiritual law stated above, the spiritual proceeding forms or powers of the uses of those servants of the Lord necessarily flowed into images or spiritual appearances upon the plane of their spiritual vision, which appearances represented to them their complexes of church uses, which being angelic uses, those spiritual appearances were images or appearances of angels, i. e., apparent, but not real angels, and were seen as angels by those servants of the Lord, when they were in moods of spiritual vision. And it is suggested here, that it was the vision of these apparent but not real angels that constituted the visions of the angel of the Lord by his servants, as recorded in the word. \* \* \*

And I would suggest that the angel that "showed these things" to John, was an external spiritual manifestation of the angelic or church uses of John's own book of the purposes of his creation; that is, that it was an orderly spiritual manifestation of the purposes of his mission, instructing him what to write or reveal. And as already said, church or finite divine uses are angelic uses; hence the spiritual appearance of an angel, i. e., angelic appearance is their appropriate symbol; that is, the manifestation of the appearance of the angel to John, was an apparent, and not a real truth.

As to this idea of the angel of the Lord, I will remark further or repeat, that John was an outbirth of the providences of the divine law of the Word as an organized complex of the forms of the church uses of his mission. And it seems evident that no angel in heaven could have been a proprium or pecu-

lar complex of these uses, because such a conjuncture of forms of church use could never have occurred before John's day. His complex being thus proper or peculiar to himself, no other man or Spirit or angel could have been put in that service of the Lord, i. e., no other person, Spirit or angel could have been the medium of inspiration or instruction to John. For John alone was qualified by creation for that mission, as is evident, and it was only by a spiritual proceeding of his complex or book of his peculiar use, flowing into an external spiritual manifestation of it, that he could have been instructed or inspired with what to write.

Z. H. H.

## REMARKS ON THE ABOVE.

We publish the foregoing for its ingenuity, its profound suggestiveness, and for the important truth which we believe it to involve concerning certain occult and difficult points in spiritual philosophy; and we hope that the intelligent reader will not be deterred by the apparent abstruseness of the article from any due effort to thoroughly master its ideas. But after saying thus much in commendation of this essay, we feel constrained to respectfully express our dissent from the author's main conclusion, not believing that the same is either legitimately deducible from his premises, or accordant with facts.

That the spiritual constituents and qualities of a person in the body which compose his perpetually proceeding sphere, form at least the groundwork of an active, and in some cases an interiorly perceptible, spiritual form of himself, is an idea which we can readily accept. It may not only be conceived *a priori* as following from established principles, but nothing, it seems to us, can so well account for the numerous and well-attested phenomena called "doublets" which appear to have occurred in all ages, and more or less among all people. But when Z. H. H. asserts, or seems to assert, that the spiritual manifestations of this day, as well as those of previous ages, may all be attributed only to these *spiritual reduplications* of the very persons in the body who witness them, or to those of any other persons still normal residents in the flesh, we are compelled to demur from a sense of the inadequacy of the theory to explain most of the phenomena. Without entering into the details of a minute and labored argument here, suffice it to say that the *great mass* of current spiritual phenomena, fair representations of which are from week to week published in this paper, show *no indications whatever* of being productions from the spheres or spiritual duplicates of the persons witnessing them; but, on the other hand, many of them are so *contrary* to all the leading moral and intellectual attributes of their mundane witnesses as to render it impossible for them to have their source in the latter; and beside this, most if not *all* of them absolutely and persistently claim to proceed from *independent, disembodied* Spirits. The very passage from the Apocalypse which Z. H. H. uses as a text, when taken in its connection, clearly seems to oppose his theory; for the "angel which showed John these things" did not say "I am thy spiritual reduplication—thy spiritual self," but "I am thy fellow servant, and of thy brethren the prophets." (Rev. 21:9.)

## ORIGIN OF MAN.

BY I. G. ATWOOD.

Continued from Spiritual Telegraph, No. 9.

In our former articles we aimed to show that mind existed in all things, and that the mind of each and every existence, whether it belonged to the animal, vegetable or mineral, had its origin in the Great Positive Mind, and that by certain laws it was developed from one existence to another, until, by and through the progressive laws of mind, man stood forth a being of the highest order of earthly intelligence.

We do not propose to discuss the question as to whether the brute creation possesses an immortal mind or not; but we would go so far as to say, that a philosophical examination of that subject would develop a conclusion favorable to that idea. But the same law, applicable in producing and improving stock or animals of any kind, is equally applicable in improving the human race.

To be happy and to enjoy an earthly life, it is necessary that we should possess a well-developed and well-balanced organization, both of body and mind, with good health. No one that is born into the world is himself responsible for his organization, either mental or physical, but the present generation has great influence over the physical and mental organizations of the future generations.

We do not propose to theorize or speculate on this subject, but to treat it in a plain, practical, common-sense manner; yet the delicacy of the subject may properly compel us to merely glance at, or allude to, some important facts, and leave the inquiring mind to further pursue the investigation as he may choose.

How often has a mother looked upon a wayward child, and felt the awful pain and distress which arises from the reflection that its disposition was hereditary, and that she alone was the cause! What anxieties, during a critical period, such teachings as have been taught for ages on this subject have produced! It would be vain to attempt to describe, and we leave that subject, and allude to a few simple facts. To be plain, and to the point, we will say that the father is responsible, and to the point, for the organization, character and disposition of his offspring, and this organization, character and disposition take their origin from the father, and correspond with the state of his mind, to a very great extent, at the time of conception. We are aware that surrounding circumstances and influences, from that time to manhood, actuate and control the matter much, but the real character of the individual proceeds from the paternal ancestor. The children of a certain class of men in "high calling," to a very great extent, are noted for their dishonesty and want of truthfulness; and yet generally these children have the most exemplary mothers; but should you read the hearts of their fathers, and see them persevere in their course of binding the souls of men to creeds and dogmas that their inner light causes them to doubt, you would see a vivid illustration of this principle. When we see a man of ostensibly high calling lead another into darkness and error that he himself suspects to be such, and then coolly take his money as a compensation for the injury, we see a sufficient excuse for the errors of his offspring. "The iniquities of the fathers shall visit the children unto the third and fourth generations."

That future generations may be more refined and intelligent, should be the aim of every lover of progression and happiness, and we will endeavor to point out another law that has a bearing upon the offspring as well as upon the growing child or active man.

Man is an intelligent being. The mind is the man; the body is its rudimentary coat or covering. Nature designed it for the mind to grow in, or rather, mature in; and as mankind has been educated to believe that the body forms the mind, we will express our dissent from this position by saying that the mind forms the body, and adapts it to its shape, form and capacity. The mind grows and the body grows; the two grow in unison and harmony (except when nature can not act its part fully.) Each receives its sustenance from the food it eats; the mind of the food gives nourishment to the mind of the man, and the body or substance of the food gives body or substance to the body of the man. All the elements in food are not required to nourish the body, and such should pass off. We have been educated to believe that study gave growth to the mind; but this is not so, any more than work gives growth to the body. Study gives strength and power to the mind, labor and exercise gives strength and power to the body, and both labor and study are required to form a well-developed organization. The quality of the body depends much upon the quality of the food we eat, and the power and clearness of the mind depends upon the quality of the body. We have already (in a former article) stated that all elements were subject to the law of progression, and that that progression consisted in the process of refining—passing from a gross state to a more refined one. If a body or substance is formed of gross elements, the body so formed, will be correspondingly gross; and if the elements used are refined, the body will be accordingly refined. If the body is thus grossly formed, the mind which exists in, and acts through that body, will manifest a gross mental organization; if the body is formed of refined elements, the mind will exhibit refinement.

If parents eat gross food, and their children are brought up on gross food, the children will be coarse in their physical formation, and the development of their minds will correspond. What we mean by gross food is all coarse vegetables and meats. If a man raises a field of corn, wheat, potatoes, or any other produce, and selects the best to sell, and uses the poor qualities of each crop for his own consumption, his children will be of a coarse nature, and all the education in existence can not develop



a refined mind in a body so formed. If, on the other hand, the refined, well-developed grains and vegetables, are selected for the household use, then the children will grow up with a refined physical organization. It does not matter so much what kind of food is used, but whatever kind is used should be selected from the best and most thrifty. Refined food tends to form a refined body; and a refined body tends to develop a refined mind.

We have already stated that refined elements generate refined electricity, and magnetism, and these fluids we call spiritual essence. If the elements of the body are gross, this essence will be gross, and the mind is compelled to act on a gross principle, when it acts through this gross spiritual essence. If the elements of the body is refined, then this essence will be refined.

This spiritual essence is the third person or existence of any organization, and its office is to unite the mind and body together, and retain them together as long as nature requires. If we injure or derange this essence, or any of its elements, we destroy or weaken its power to keep the mind and body together; and whenever it becomes so far deranged as to lose its power for that purpose, the mind leaves the body, and if we all were created, reared and lived as nature requires, this event would never take place except in old age. Now if this be the case, what a responsibility rests upon us, and how easy it would be for us to improve the conditions for future generations!

The same law is applicable to the vegetable world; i. e., if we cultivate vegetables in gross soil, we receive an inferior or gross article; if we desire refined, well-developed produce, we must procure a refined quality of soil; and if we have a gross soil, we can refine it by cultivation, as the chemical action of the elements of any matter refines it; hence, the great importance of cultivating the soil well. We could call attention to many things that are needed, or would be useful in the development of man. Refined soil produces refined crops; refined food nourishes and gives refined growth to animal bodies; and and to develop a refined mind, it is necessary that its body should be refined.

As we advance with this subject, we may seemingly leave it; but our object will next be to discuss the medical practice, not with a view to find fault with the theory, as usually practiced by the profession, but to draw the mind into the required laws of nature; and farther, that some ideas may be advanced for the benefit of clairvoyants and healing mediums. If clairvoyance and magnetism are sciences, we should know it as such, and study them if we calculate to bring them before the world as systems of medical practice. Their principles should be understood, for in these very principles is involved a great foundation for human health and happiness.

LOCKPORT, N. Y.

**WARNED BY A SPIRIT.**—According to Cicero and Plutarch, Simonides once found in the road he was traveling, the dead body of a man unknown to him, which he buried. Subsequently, being about to embark on board a ship, it seemed to him, while sleeping, that the man to whose body he had given a sepulchre, appeared and told him not to venture on the sea, or he would perish. This warning caused him to change his resolution; and it was afterward known that the vessel on which he had intended to embark was shipwrecked.

The case of Paul, as recorded in the 27th chapter of Acts, is similar. Paul was on board a ship, to be carried as a prisoner to Rome, in charge of Julius, the centurion. Paul predicted that hurt and damage would come to the ship, and advised stopping at Crete; but the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

A few days after, they were overtaken by a violent tempest, so that "all hope that they would be saved was taken away." But Paul told them that an angel stood by him in the night, and told him what was to happen. They were to be wrecked on an island; but though the ship would be totally wrecked, and not a life lost. Not long after the ship went to pieces on the island of Melita. Many cast themselves into the sea and swam to the shore; others got to land on boards and broken pieces of the ship. Out of the whole number, two hundred and seventy-six passengers, not a soul was lost; and thus the prediction was fulfilled.—*Spiritual Universe.*

The profile of the bottom of the Atlantic on the route over which it is designed to lay the electric telegraph cable, shows the depth as follows, in fathoms, beginning at St. John's, N. B.: 98, 160, 98, 120, 870, 460, 752, 1,080, 1,590, 1,827, 1,627, 1,000, 1,500, 1,564, 1,000, 1,650, 1,630, 2,070, 2,000, 1,830, 1,920, 1,818, 1,650, 1,590, 1,545, 1,750, 1,905, 1,513, 410, 265, 715, 114.

## THE ORTHODOX CHURCH'S

OPINION OF SPIRITUALISM IN 1802.

We have received, says the *Banner of Light*, the following from a valued friend in Connecticut, and would solicit for it the special attention of church members and the clergy.

I accidentally found a number of the *Connecticut Evangelical Magazine*, dated March, 1802. On looking over the book my eye first rested on a communication, the heading of which was in the following words:

"THE AGENCY OF CREATED UNEMBODIED SPIRITS, WHETHER GOOD OR EVIL, ON MANKIND IN THIS WORLD." Knowing, as I do, that those of the present day who believe in such agency, are called *dupes* and *deceivers*, by the so-called Orthodox churches, I am induced to send you an extract from the article found beneath the above heading, in a magazine, edited by fifteen Congregational clergymen, among whom were Timothy Dwight, Jeremiah Day, both Presidents of Yale College; also Smally, Trumbull, Strong and Ely, names not unknown to fame or without honor in the churches, that their opinion may be compared with the opinions of the clergy of the present day. The article commences thus:

"In attending to this subject, it is not proposed to consider the case of demoniacs, nor of prophets, to whom the will of God has been revealed by the ministry of angels. These are preternatural; but to attend to the usual agency of such Spirits upon men.

"It is unnecessary that such agency be first proved, for the spirit of the age, in progressing toward infidelity, is leading many to question the agency of any invisible created beings with man, and to consider the idea romantic; even the *pious* do not, so much as formerly, attend to the subject.

"Is it not an argument of some weight in proof of the agency of such Spirits with us, that their existence is revealed? If they had no intercourse with us, and we had no concern with them, the knowledge of their existence would perhaps be useless; and, if so, is it reasonable to suppose that it would have been revealed, any more than the existence and circumstances of the inhabitants of the planets, if according to analogical arguments, there be any such. If it be objected that we have no organs by which such Spirits can have access to our minds, it is sufficient to observe that the objector will, doubtless, confess that he does not so fully understand the structure of the mind, nor that of created Spirits, as to have sure grounds that his objection is well founded. It is reasonable to suppose and believe that unembodied Spirits have some means of intercourse with each other, and therefore corporeal organs in their situation are not necessary to mutual intercourse; and can we conceive of anything to prevent their having some similar way of access to us?

"Besides, the general dependence of one part of God's works upon another, as far as our acquaintance extends, renders it at least probable that there is some communication with those Spirits. But the holy Scriptures furnish us with full evidence. Respecting the agency of evil spirits, we are informed that Satan worketh in the hearts of the children of disobedience—blinded the minds of them that believe not—filled the hearts of Ananias and Sapphira to lie to the Holy Ghost—entered Judas, the apostate—sent his messenger to buffet Paul—and even tempted Christ himself. On this account men are warned by the Scripture to take heed that they do not fall into the snare of the devil, and are directed to resist the devil with the assurance that he will flee from them. Since *evil spirits* have such an agency on men, it is but reasonable to suppose that *good spirits* have at least an *equal* agency, and the Scriptures confirm the idea. They inform us that God giveth his angels charge over his saints, to keep them in all their ways—that they are ministering Spirits, sent forth to minister to them who shall be heirs of salvation. I pass over the numerous instances in which they have been commissioned to bear the special messages of God to Lot, Manoah, Mary, the shepherds and others. It is presumed the agency in question is proved.

"The Spirit of God is the great agent of sanctification, but how much we are indebted to *good angels* for our seriousness and preservation from evil, it is impossible to decide. God often uses their ministry."

I would give you the whole of the article, but perhaps you may think it too long to be inserted in your valuable paper. Indeed, I think enough has been already quoted from it to show that the fathers of the Orthodox churches believed in the agency of departed, unembodied Spirits upon mankind; and farther they believed that a *disbelief* of this important truth, had a tendency to lead men to infidelity, or rather, in the words of the writer, "*The spirit of the age in progressing toward infidelity, is leading many to question the agency of any invisible created beings with man, and to consider the idea romantic.*" And the opposition of the clergy of the present day, to the great truths of the "Spiritual Philosophy" shows that they are not advancing onward in truth, but that their movements have been retrograde and backward.

D. NORTON.

## BOOKS FOR CHILDREN.

"Heaven lies about us in our infancy;  
Shades of the prison-house close about the growing boy."  
WORDSWORTH.

Since we have ourselves escaped the dark and narrow prison, and have been made to sit in heavenly places, it has been an interesting question how our little ones can be longest kept in their early heaven of innocence and love—saved from the abyss of evil and the trammels of the schools.

One source of evil is in the books which children meet on every side. We have turned over many volumes in search of those free from false doctrines and suggestions of evil. We have met with few suited to the new heavens and the new earth, and we should be obliged for any notions of pure and simple books. We intend, from time to time, to publish the result of our researches. We think that many of the German tales are well adapted to older children. The writings of Hans Anderson, Foëque and Zschokke, are very excellent to youth. In a future article we shall show in what respects we consider some of them objectionable for the youngest minds.

The only unexceptionable work that we have before us now is the "Innocence of Childhood," by Mrs. Colman, published by Otis Clapp, Boston. For ourselves, we should except the sermon which prefaces the story; but it will not disturb the little folks unless it is forced upon them. The "Angel of Death" is charming, and we are sure that every Spiritualist will thank us for calling their attention to that beautiful history. We find in Mrs. Colman's writings a constant recognition of angelic ministrations, and a keen relish for the beauties of creation. She feels the pulse of life which beats in every living thing, and beautifully interprets the myriad voices of nature.

Respectfully yours,

M. WEST.

NORTH CONWAY, NEW HAMPSHIRE, August 8, 1857.

## WHAT GOOD DO SPIRITS DO?

Though the following appears without a responsible signature, we know the author, and believe the statement to be reliable. Ed.

On Monday, July 6, the spiritual medium, Miss Grace A. Davis, was informed by one of her guardian Spirits, Dr. David Cory, that on the next Thursday week in the afternoon, she would be called upon to heal the sick. From that day until the time appointed, she was frequently reminded of her required aid. The day arrived, but the appointment made by her Spirit friend had passed from her mind, when she was summoned to the bedside of a friend, a young lady (Miss R.), who lay like a lifeless corpse, her eyes being closed, her face entirely bloodless, and her limbs icy cold. The patient's friends were much alarmed, and could not surmise the cause of so severe and sudden an attack. The medium approached the bed, attended by the Spirit doctor, who immediately informed her of the cause of Miss R.'s prostration. It was caused by the excessive heat of the day, and her physical inactivity. Her blood had passed from her head downward, and had suddenly become morbid or stagnant. The medium began to manipulate her patient, and continued the operation for twenty minutes, when Miss R. began to talk and laugh, looking as well as ever, and after resting ten minutes she arose, dressed herself, and went out for a walk. She informed her friends that she was first seized with a violent headache, then a dizziness, faintness, and a rumbling noise in her head. She then became deaf, and then unconscious.

To the many anxious inquirers, "What good do Spirits ever do?" we would answer, Here is one case among a thousand of good deeds performed by them. Miss D., who is exercised by Spirits in all the various phases of mediumship, has been the humble instrument, under Spirit guidance and control, of healing hundreds of poor suffering invalids. She has cured diseases of the most malignant character, and has frequently been called upon to act in behalf of the sick, given up by their physicians as incurable. Truly yours,

WILLIAMSBURG, N. Y., July 20, 1857.

A LOVER OF TRUTH.

**GOOD RULES.**—Profane swearing is abominable. Vulgar laughing is disgusting. Loud laughing is impolite. Inquisitiveness is offensive. Tutting is mean. Telling lies contemptible. Slandering is detestable. Ignorance is disgraceful, and laziness is shameful. Avoid all the above vices and aim at usefulness. This is the way to become respectable. Walk in it. Never be ashamed of honest labor. Never act the hypocrite. Keep good company. Speak the truth at all times. Never be discouraged but persevere, and mountains will become molehills. Young man, commit these rules to memory; live by them; let nothing sway you from them. They will make you a true man.

**TO MAKE WATER COLD WITHOUT ICE.**—The following is a simple mode of rendering water almost as cold as ice: Let the jar, pitcher or vessel used for water be surrounded with one or more folds of coarse cotton, to be constantly wet. The evaporation of the water will carry off the heat from the inside, and reduce it to a freezing point. In India and other tropical climes where ice can not be procured, this is common. Let every mechanic and laborer have at his place of employment two pitchers thus provided, and with lids or covers, one to contain water for drinking, the other for evaporation, and he can always have a supply of cold water in warm weather.





# SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, SEPTEMBER 5, 1857.

## TO ADVERTISERS.

The TELEGRAPH, circulating as it does, among the most thinking, intelligent and active portions of the community, in city and country, and in every State and Territory of the Union, furnishes a desirable medium of advertising, available in every department of production and trade. The space we can devote to this purpose is limited, but so far as it extends, we will receive and insert advertisements at 12 1/2 cents a line. If continued beyond one week, for the subsequent insertions, the charge will be eight cents a line.

## UNDERSTANDING OF SPIRITUAL THINGS.

Although multitudes of persons previously skeptical, have been convinced by modern demonstrations of the existence of a Spirit world, and of an intercommunication of its inhabitants with men in the flesh, comparatively few such persons appear to have, as yet, arrived at any definite conclusions in respect to the specific constitution of that world, its whereabouts, and the general laws and methods of life, enjoyments and employments by which it is characterized. The paucity of existing knowledge, or even of definite conception, on this general theme, is indicated by the perpetually repeated questions, "Where and what is the Spirit world? do Spirits have organs like our own? do they eat and drink as we do, and is this necessary to their sustenance? do they work at agricultural, mechanical and other employments, as do men in this world?" etc., etc.

The answers which have been given to these several questions from different quarters, have been diverse and contradictory, and must necessarily continue to be so until some fixed interior principles governing their solution are universally recognized, and duly respected in every process of inquiry; and one who has had much experience in Spiritualism, and been favored with many sensible glimpses of the realities of the other world, would humbly submit that among the points to be ever borne in mind by those who would know the truth on these subjects, is the fact that the spiritual world differs from this world by a *discrete degree*. But in order that this may be apprehended by the general mind, it will here be distinctly explained what is meant by *discrete degrees*.

To illustrate by a contrariety, there are degrees which are not discrete, such as the insensible gradations by which light passes into darkness, cold into heat, hardness into softness, solidity into fluidity, etc. These are called *continuous* or *concrete* degrees. *Discrete* degrees differ from these in that each one is *by itself*, and though contiguous to others in the same complex system, *does not pass into* the others by insensible changes. For example, to employ a comprehensive illustration, the whole mineral kingdom forms one degree in the structure of general nature, and is *discreted* from the vegetable kingdom above it; the whole vegetable kingdom, standing likewise *by itself*, forms another discrete degree, and as such, though continuous to the mineral kingdom beneath, and the animal kingdom above it, is sharply distinct from both, and shows no insensible passage into either. And so of the animal kingdom, including man, as distinguished from all other degrees of creation. And so it may be said that each class, order, genus and species on each of these general planes of creation, is discreted from all the others, and thus is distinct from, and can not be insensibly merged into, either of them.

But taking a still more comprehensive view of the system of being, it may be said that the whole of mundane existence, including the general and specific departments to which we have referred, forms one complex discrete degree, while the whole system of invisible and spiritual existence forms another comprehensive discrete degree; and what we wish to particularly impress upon the mind of the reader is, that each one of these latter discrete degrees—the natural and spiritual worlds—in

like manner stands by itself, and can no more pass insensibly into the other than the vegetable as vegetable, for example, can pass into, and become lost in, the animal as animal.

The spiritual existence, therefore, including its personal inhabitants and the forms, objects and scenery by which they are surrounded, is not, as some appear to think, a mere refinement or attenuation of the material or mundane existence—a progression or passage upward of the mundane as mundane, or by continuous degrees—but, considered in its nature as spiritual, it so totally differs from the mundane existence as such, as to have nothing in common with it. Though the *real* man of the natural world perfectly preserves his identity in form, essence and faculties on entering the spiritual state, his very visible and tangible constitution, as well as mental activities and their phenomena, differ as much from the corresponding possessions of the natural man in this world, as the vegetable differs from the mineral, as the animal differs from the vegetable, or even as a man's *mind* in this life differs from his *brain*. And this difference is the discrete degree which separates the two corresponding worlds, the natural and the spiritual.

As the spiritual world is thus discreted from the natural in whole, it must necessarily be discreted in all the parts which constitute that whole. The senses, perceptions, memory and other mental faculties of a Spirit, are not refined natural, but ultra-natural or spiritual senses and faculties; and the functions of these spiritual senses and faculties are to apprehend spiritual things, as those of the natural senses and faculties are to apprehend natural things. It is, then, utterly impossible for a Spirit form as such ever to be seen by the merely natural vision, however refined that vision may be. We say a Spirit form as such; we do not now speak of those *resumptions* of the natural with which Spirits have sometimes made themselves visible and tangible to mortals. Were the vision of a man of this earth so refined as to enable him to see the smallest insect on the planet Saturn, it would still be natural vision, and would not in any case enable him to perceive an essential Spirit form, as that is seen by Spirits in the other world; and thus, when Spirit forms are seen by men, they are generally seen with the natural eyes closed, and with a vision which does not see natural objects at the same time—in other words, with an open spiritual vision which only perceives spiritual things.

And so, bearing the same idea of *discreteness* still in mind, we may conclude that the Spirit form is not even composed of any natural substance, however refined, bearing relation to natural space; for however refined the substance of that form might be, as standing out in natural space, an equally refined natural vision might perceive it, which would prove it to be not in the spiritual degree or plane, but still in the natural.

And so, again, by parity of reason, we may certainly conclude that not even any properly spiritual truth can be correctly apprehended by the man who reasons from a natural or merely external stand-point, but that such can alone be correctly understood by an interior or spiritual faculty of perception and reasoning.

If these positions are correct, then it follows that those persons who endeavor to conceive of the spiritual world, or anything belonging to it, from the natural senses, the natural reason, or from any merely natural or external stand-point, must necessarily and inevitably err; for spiritual things, we repeat, are alone to be conceived by the open spiritual faculties. One's progress in spiritual truth, therefore, must necessarily be governed by his progress in the unfolding and proper exercise of those interior and supersensuous powers which ally him to Spirits and the Spirit world, and which, by living a pure, holy and interiorly meditative life, may be greatly cultivated even while one remains in the body.

A clear apprehension of the doctrine of *discrete* degrees as briefly illustrated above, may be regarded as among the very first steps in true spiritual science, and a *sine qua non* of the attainment of all ulterior truth in that department; and together with a knowledge of the general correspondential relations existing between one discrete degree of being and another, and between spiritual and natural things, it will lead to the apprehension of many profound truths which otherwise would necessarily remain inscrutable. But we have not the space for farther remark upon this exceedingly fruitful and important theme at present. As occasion may seem to require, we may hereafter recur to it, and show the bearing of the principle above illustrated, upon the solution of several important questions. v.

## VERDICT AGAINST SPIRITUALISM.

The Professors at Cambridge rendered what would have been an exceedingly important verdict against Spiritualism, had they not, in the rendition of their decision, confessed that they had no facts or evidence before them, and knew nothing about the subject. The fact of their rendering such a verdict under such circumstances, shows that there is something in Spiritualism which has excited their prejudice, and tempted them to disregard the rules of propriety and sound discussion. Everybody having seen at a glance that their decision had no better basis than their bigotry, all have had the honesty to discard it at once; nevertheless, it prompts us to ask, What has Spiritualism done for you, reader? Has it extended your knowledge, or otherwise? Has it reformed your speech and conduct, or otherwise? Has it given you hope or knowledge of an unbroken continuity of future life, or otherwise? Has it consoled you in bereavements and afflictions, or otherwise? Has it inspired you to good ends, or otherwise? Let your testimony for or against it be full and frank, that it may be added to the glory of God and the good of mankind. We trust earnest Spiritualists will lay aside all delicacy, and freely contribute their experience on this point.

We are glad that friend North has led off with his testimony as follows:

Dr. PARTRIDGE:

Doubtless you have seen the Cambridge Professors' verdict against Spiritualism. They say that in their opinion, "any connection with Spiritualistic circles, corrupts the morals and degrades the intellect." They, therefore, deem it their solemn duty to warn the community against this contaminating influence, which surely tends to "lessen the truth of man and the purity of woman." The Committee claiming the authority of the above, although professors are ignorant of the facts of Spiritualism, and their verdict will prove to be a "broken clarn which will hold no water."

Through Spiritualism, I have been convinced that man is immortal. Yes, something influenced my little son's hand, who had not yet learned the art of making the letters of the alphabet; and this something, through the boy, wrote a plain, bold hand, giving good moral advice, and in conclusion, informed me that this something was the Spirit of my father. How could I doubt it? The boy was not magnetized, and never had been. Does it corrupt the morals to be convinced that we are immortal? But this Committee is about to publish a report; will they inform us in that report, what it is that writes, through a child, unlearned in the art of writing? Or will they deny the fact? If the former, we will be thankful; if the latter, we will be more than ever convinced that they have in store more learned ignorance than they have of the rich treasures of knowledge.

Prior to my conversion to Spiritualism, I gave my influence to the traffic in ardent spirits; but now my influence is in the opposite direction. Again, I was a confirmed tobacco chewer, a filthy slave to the filthy weed; but since I have learned that we are immortal, I have laid the filthy weed aside, and in this way I save a nice little book fund. Again, I was profane; but the man who feels his immortality to be a reality, will be more pure in thought, word and action. And, instead of being ruled by my angry passions, I now have the "magic staff."

O, ye wise ones, does this "corrupt the morals and degrade the intellect?"

FRANCIS NORTH.  
VALLEY, WASHINGTON Co., Iowa, July 29, 1857.

## Curious Vision.

A prominent Spiritualist, and one well known to the readers of this paper, has for years been in the habit of receiving visions of various descriptions, sometimes foreshadowing future events. Among other important occurrences, the approaching death of his friends or acquaintances is often foreshown to him, and an event of this latter kind is always indicated by the well-defined figure of a coffin projected before his spiritual vision. Some two weeks ago, as the gentleman was one night lying upon his bed, in a state intermediate between wakefulness and sleep, he distinctly saw the figure of a coffin resting upon a set of artificial teeth, the latter being so magnified as to render the appearance natural. This collocation of figures, interpreted by his ordinary rule, would have portended a death in some way connected with dentistry, as occurring among some of his acquaintances or friends; but from the singularity of the association of the two objects in the vision, he failed to interpret it, until one day last week it was very unexpectedly announced to him that a neighbor and long-standing acquaintance of his, who was a dentist, had just died.

## Books and Pamphlets Received.

In addition to the new publications noticed on the next column, we have received the following, which shall be formally noticed as soon as our space will permit: From S. T. Munson, "The Kingdom of Heaven, or the Golden Age," By E. W. Loveland. From Foster & Wells, "The Illustrated Family Gymnasium," by Dr. Trall; "Brief Long-hand, a System of Long-hand Contractions," by A. J. Graham; etc.



# NEW PUBLICATIONS.

**A PLEA FOR THE INDIANS:** with Facts and Features of the late War in Oregon. By John Benson. Pp 143. New York: published by John Benson, 15 Laight-street. For sale at this office. Price, 25 cents; postage, 6 cents.

Mr. Benson, prior to the writing of this little book, had been for three years a resident in the vicinity of the Indians of Oregon Territory, and had enjoyed extensive opportunities to study their character, habits, capacities and wants, and to observe the oppressions and injustices to which they were subject from the white settlers. His book develops some new aspects of Indian character, altogether more favorable than those in which the Red Man has heretofore been generally viewed. We are gratified with the hope which its perusal engenders, that the Indian, with just and humane treatment, may yet prove to be a civilizable being, teachable in all the arts and sciences of an industrial and refined life. To say the least, our previous convictions are much strengthened by this labor of Mr. Benson, that there is no need of those barbarous and cruel persecutions on the part of the whites, which are rapidly tending to the total extinction of the aboriginal possessors of our continent, and ardently do we hope that Mr. B. may not fail in his humane efforts to arouse public sentiment, and induce the efficient action of government in favor of that unfortunate race.

Mr. B.'s book sufficiently abounds with incidents to chain the attention of the reader from beginning to end, and we cordially commend it to general perusal and circulation.

**HOW TO DO BUSINESS:** A new Pocket Manual of Practical Affairs, and Guide to Success in Life, embracing the principles of business; advice in reference to a business education; choice of a pursuit; buying and selling; general management; manufacturing; mechanical trades; farming; book and newspaper publishing; miscellaneous enterprises; causes of success and failure; how to get customers; business maxims; letter to a young lawyer; business forms; legal and useful information, and a dictionary of commercial terms. FOWLER AND WELLS, publishers, No. 308 Broadway, New York. Price, prepaid by mail, 30 cents, paper; 50 cents, cloth.

It would be difficult to write a book on the general theme indicated in this title, that would not be of importance to every business man, and especially to every young man about to set out upon a life of self-dependence, in which success or failure must necessarily depend, in a great degree, upon the judiciousness or folly with which the initial steps are taken. We commend this little book as fully answering the expectations which its title creates, and as one which no person of the classes for whose use it is particularly designed, can very well afford to be without.

**Herald of Light, September Number.**

The September number of the *Herald of Light*, edited by T. L. Harris, and published by the New Church Publishing Association, 447 Broome-street, (\$1.50 per annum,) has just been received. It contains articles with the following titles: Regeneration; Hymn of the Incarnation; The Congress of Musical Instruments; Song of Night in Heaven; The Poet of Nature; The Origin of Beauty; Communion with Angels and Spirits; Sir John Franklin; The Crisis; Who and What is Jesus Christ? The Wisdom of Angels; To our Readers. The *Herald of Light* is for sale at this office; price, 15 cents per single copy.

The articles in this, as in previous Numbers, were mostly written by Mr. Harris himself, but the names of several other contributors appear.

**Wilkinson's "Improvisations from the Spirit."**

We hope to receive from the binders, before our next issue, an installment of Dr. J. J. G. Wilkinson's new book of poems, written under impression, and entitled, "Improvisations from the Spirit;" and which was briefly announced on the first outside page of the *TELEGRAPH* of Aug. 22. A specific notice of the contents of the work will be given as soon as we receive it.

**Sacred Circle, bound.**

This valuable work, edited by Judge Edmonds, Dr. Dexter and O. G. Warren, is now ready for delivery. It makes a fine volume of 592 pages, and is ornamented with a fine likeness of Judge Edmonds. Price, \$1.50; postage, 34 cents.

## A Drowned Boy Described by Mediums.

The following, which appeared in the *Boston Traveler*, presents another one of those numerous cases which are constantly forcing themselves upon the notice of a skeptical world, and of skeptical public journals, as exhibiting a supersensuous transmission to persons still in the flesh, of information concerning things which, to say the least, very nearly border upon a spiritual world:

"THE DROWNED BOY AND THE CLAIRVOYANT.—A day or two since we chronicled the death, by drowning, at Chelsea, of a boy of nine years, son of Mr. Samuel Ward, the foreman of Chelsea Dye House. A well known State-street business man makes the following statement, which we give as related: When the boy was first missing, and before it was known what had become of him, a friend of the parent went to J. V. Mansfield, of No. 3 Winter-street, known as the 'Letter-Writing Medium,' and placing a letter securely sealed upon his desk, to prevent deception, asked

an answer to the letter which, in fact, contained a request for information regarding the lost boy. Without opening it the medium wrote a reply as follows:

"The one you seek is not present, but I come to answer your question. You are in search of the little boy, Ward; now I do not see him below, and I have not seen him in the Spirit-land. I think all will come right, and shortly his body will be restored to his anxious father. Should he be in the water then I could not see him, as we can not see well in the water. I will look again."

"At this moment a Miss Munson, who is another clairvoyant physician at the same locality, was asked by Mr. Mansfield to try and ascertain what the friend of Mr. Ward wished, and she was placed in the trance state, without any knowledge of what the gentleman desired, when she gave the following information, and also described the boy and his dress:

"You are in search of a little boy. He is in the water and dead. He lies on his back, with his hand raised nearly as high as his face"—then remarked: 'The Spirit of the boy is on the wharf looking toward the body, as if guarding it. They are now reaching him; they will have the body before you return to Chelsea.'

"The gentleman in question, in place stating the particulars of the finding of the body, says they found it in the attitude described by the clairvoyant, and that the description given of the dress was very accurate."

## SPIRITUALISM IN ENGLAND.

From the pages of the *British Spiritual Telegraph*, we make the following extracts, which will serve to indicate the general condition, phenomenal developments, etc., of Spiritualism in England, at the present time.

### KEIGHTLEY SPIRIT CIRCLES—SPIRIT LIGHTS, ETC.

"We are frequently asked: 'What are the Spiritists in Keightley doing?' in reply to which we answer—

"First: That several circles meet regularly, some once a week and some oftener.

Second: That at those circles, it is usual to receive communications from departed Spirits, sometimes from their deceased relatives or friends, at other times, from Spirits unknown to them whilst in the flesh.

Third: That those communications are obtained through the tipping process.

"There are very few circles held at which any extraordinary manifestations occur, such as are calculated to startle those who attend through idle curiosity, though in some instances such phenomena do take place.

"On one occasion, when the circle had met, at which the female medium was present in whose presence the table sometimes rises entirely from off the floor—they were instructed to go out into the garden and the communicating Spirit would try to place in the hands of some of them a flower. They did so, but the experiment did not succeed. The Spirit then promised to try to place one upon the table, and at another sitting this was accomplished. On other occasions, whilst the circles have sat in darkness, beautiful lights have appeared in different parts of the room; sometimes upon the table, sometimes upon or around the medium; at other times they appear upon the walls of the room. Sometimes they have the appearance of a glow-worm, shooting forth for a moment or two, then disappearing; at other times they appear like streaks of lightning in different parts of the room.

"At some of the other circles at which we have been present, the Spirits have requested that the mediums should be blindfolded, and whilst in that state, communications have been given through the tipping process, and one of the mediums declared that the whole subject of the communication seemed quite clear to him whilst blindfolded."

### "THE SPIRITUALISTIC UNION."

Under this title, the Spiritualists of London have formed an organization, and have held several meetings at 81 Newman-street, (Oxford-street.) They state their objects in the following prospectus:

"The object of this Union is to afford believers an opportunity to assemble together under a religious aspect, and for the formation of such methods of conduct as are consistent with their belief in an Almighty and good power or governor of the universe, as such a belief to be consistent, necessitates moral propriety of action. This Union seeks to establish no dogma as to the description of worship each member adopts. Dogmas and ceremonies they believe to have been the destruction of all past, as they will be of the present religious conventions. The promoters are of opinion that while such a course will leave a broad stage for the diversities of the human mind, the conscientious belief in God will be sufficiently binding to hold its friends together in the supreme work of moral, social and religious redemption—which form the teachings of the Spirits in their modern revelations, and are consistent with the developments of science. The aim of this Union is to be neither exclusive nor rejectful; but to make its endeavors as wide as the globe, opinions as liberal as thought, hopes as generous as self-sacrifice, and embrace as extended as humanity—to invite all men to come under the cheerful influences of its divine teachings,—to act with the noble of our race for the advancement of freedom—the embellishment of virtue—the advent and installation of justice. Its object is not to break down or antagonize, but to leave evil; to set up and follow that progression whose aim is the uplifting of man individually, nationally, universally; its promoters from long experience, are aware that the old and formal prescriptions of thought, and the notions which tend to overthrow the religious sentiment in man's nature, are equally repugnant—that thousands of our fellow beings wander about in miserable contention, inquietude or despair, for want of settled convictions concerning the existence, greatness and goodness of Almighty power, and the life hereafter—that for man to sit down and rest satisfied with the condition that society allows him, is not only opposed by the experience of every day and hour, but would prove—were it possible for such a doctrine universally to exist—a religious, social and moral degradation—that the impossibility of its existence is sufficient argument against the theory, and that it is repudiated by the spiritual manifestations of modern times. The object, then, of this Union is to unite man to himself, to his fellows, to God; but as no great practical purpose can be eliminated single-handed, they call upon their fellows to join them, that they may be enabled to spread the glad tidings by lectures, tracts and other means, and that they may also have meeting-places for periodical exchange of thoughts, sympathies and experiences. Aware that to have no party is to have no usefulness, and that mere party destroys it, they wish to be so compact as to be able to help, and so universal as to hold forth the hand of generosity and recognition of all mankind—themselves believers in the broad love of a good and great God, in the final redemption of man on

earth from sin, misery and ignorance, the cause of evil, and in the happy union of the freed Spirits after physical death, accept the issues of spiritual instruction and consciously invite all believers to join them in their efforts. W. TUCKLEY, Sec. Pro. Tem.

### DUDLEY—CONTRIBUTORY—MANIFESTATIONS.

A brief but spirited controversy on the subject of Spiritualism occurred not long since in the columns of the *Dudley (Eng.) Weekly Times*, between Mr. D. Wallwork (Spiritualist) and Mr. John S. Dudley. The latter showed himself not very *dudley* in the use of terms, but the unmeasured violence of his language against his opponent and his positions, seems not to have annihilated Spiritualism in that town, where circles, it appears, are still regularly held. A correspondent writing to the *TELEGRAPH* from that place, says:

"It pleases me much to think [the *TELEGRAPH*] is likely to be run through for I must tell you that it has done more for me than all the books I ever read: it has proved to me the existence of a future state, the Divinity of Christ, etc., on which points I am now perfectly satisfied. It has made many things, both in the Old and New Testament credible, which before were to me impossible of belief; and there are others even in this town in whom the *TELEGRAPH* has wrought a still greater change: I say the *TELEGRAPH*, because it was through it that we were brought to examine the subject of Spirit manifestations for ourselves; and those manifestations have convinced us of a future state; therefore these are weighty reasons why I should be sorry if it was discontinued.

"Last Thursday night we sat in a dark circle for Spirit lights; we were called together by one of our friends who is being developed as a writing medium. It was wrote without any influence of his own. We met at the appointed time, and after singing and a short prayer we all saw various lights, such as stars of various colors, and some of the party said they saw such beautiful lights that it would be impossible to describe them; One gentleman who sat next to me, and whom I asked if he heard those gentle raps on my shirt-front, said 'No, but I have this moment seen the shape of a hand directly opposite your face.' We all, except one of the party, saw a round light about the size of the appearance of the sun, and to me very much like it, and as soon as it was gone a beautiful streak, something like lightning, but not so quick in its movements; it was of a bright gold color, beautiful to look at; it moved round one side of the room so that we had plenty of time to look at it; thus you will see that some other power was at the writing beside the medium that called together the circle on this occasion. God grant that we may have plenty of such manifestations, for they are very encouraging.

"Last night we again met, but we sat a long time before anything of importance took place, with the exception of a few questions answered by tips. But at last we put out the light, and we were told to sing; while we were singing 'Before Jehovah's awful Throne,' there came a very curious light on the table, playing for some time about our fingers, and then left us for the night.

### FACTS IN PORTAFFERRY, IRELAND.

A correspondent writing to the same print from Portafferry, Ireland, relates the following interesting facts:

"I set about forming a magnetic circle; we have had four sittings, and to-night propose another. Our circles number from nine to twelve, generally the same persons; the first night many lights were seen by seven out of the twelve; three saw shadows as well as the lights and under the table quite luminous. The second night similar results, but the shadows assumed a more definite form with the said three, (one of which is a clairvoyant). Features were also imagined to be defined of one who departed this life some time ago. Third and fourth nights similar results—but lights and shadows getting more defined. Several Spirits of departed persons visited us. The lady who is clairvoyant went on two nights into the sleep—saw one figure particularly, exactly the same as a portrait she afterward saw of a brother of mine who departed this life three years ago. He walked about the room; she saw him in the broad glare of three gaslights—walked up to the chimney-piece where he stood, while I held her hand, she all the time asleep; she defined his figure, features and dress perfectly. One of the others who saw him in the dark, but not in the light, put her hand upon the supposed place; she felt a coldness in the air, and her hand, and wrist became rigid as if passed [magnetic passes] upon. Last night she repeated the experiment with both arms, and she became rigid in the Spirit atmosphere up to the shoulders.

"Beside the above, there were many other interesting phases—a face and hand under the table, innumerable shadows and forms sitting in immense droves all round the room—many limbs stiffened—pains innumerable given from one to another—some going into the sleep; one lady was attracted to the center of the table, hands and head, and was made totally helpless till she was reversed passed upon. Hands were felt on shoulder, waist and knees, but no raps have been heard in the circle as yet, although one asserts she has been awakened by them, and seen a figure when alone.

"We have not given it fair play yet; we have talked and moved about too much; but it would be impossible to record all that has been seen and felt in our circles for the short time we have tried it.

"The raps we are patiently waiting for, and are determined to see it out, although it has made the most skeptical of us nervous enough."

### NEW SPIRITUAL BOOK—SPIRIT DRAWINGS, ETC.

In addition to the foregoing reflex of the present general state of Spiritualism in England, we extract the following paragraph from a letter written from London, and published in the *New York Tribune* of August 25th:

"The greatest novelty in literature, greater than Mr. Gladstone's prosing Homeric paper in the new number of *The Quarterly*, (an installment, it is said of an elaborate work upon Homer) is Mrs. Newton Crossland's 'Light in the Valley,' an exposition of her experiences of Spiritualism. Mrs. N. Crossland may be better known, perhaps, by her maiden name of Camilla Toulmin, under which she was long a prolific contributor to our aesthetic periodicals. Mrs. Crossland's work was lately heralded by one from the pen of her husband, detailing the steps by which they were mutually converted to a faith in Spiritualism; but his book was greeted with a ridicule which will not impair the reception of anything from his wife's graceful and familiar pen. After a temporary discredit, Spiritualism in London is again coming into vogue. Wonderful things are told of symbolic drawings involuntarily traced under certain conditions by a stripling—son of Dr. James John Garth Wilkinson, the well-known translator of Swedenborg, to whose robust and imaginative intellect so high a compliment has been paid by Mr. Emerson in his 'English Traits'; Sir Edward Bulwer Lytton and Mr. Ruskin, among other notabilities, have been to Hampstead to see the drawings—Sir Edward viewing them with childlike wonder, and Mr. Ruskin, with his art critic's eye, pronouncing them unprecedentedly and superhumanly beautiful."



## PROPOSED ASSOCIATIVE MOVEMENT.

We have received the following for insertion in our columns, which we cheerfully lay before our readers, without, for the present, expressing any opinion concerning the utility or practicability of the proposed movement:

The Commonwealth has been instituted to enable the useful working men and women to protect themselves against the oppression of Landlords, Forestallers, Monopolists, and every other species of drones that live upon the spoils wrung from the producing classes. The exorbitant price of Rent, Food, Fuel and other articles of use, when contrasted with the low standard of wages and uncertainty of permanent employment, renders it imperative that the useful classes should adopt some energetic measures, not only to stay their downward tendency, but such as will elevate them to their true condition, where they may enjoy the entire fruit of their labor.

The alarming increase of wretchedness and crime should make it a question of grave consideration with all, whether some more practical steps may not be taken to lessen those evils than any that have been practiced hitherto; and we say this, because thus far all public provisions and private exertions (though they have done temporary good) have failed to check the rapid increase of these deformities, much less remove them.

After carefully reviewing the condition of society, in order to learn the nature of the complaint, that we may devise measures adequate to remove it, we have been constrained to believe that the fruitful source of suffering and crime among that class who depend upon laboring for others to obtain the necessities of life, arises from the want of constant employment at living wages; and the most mournful feature in the fluctuation of the labor-market is the fact that the greatest depression always occurs in winter, when the laborer is in most need. The destitution thus produced often subjects the meek and humble to the mortification of being paupers, while the unscrupulous swell the ranks of prostitution and crime; and those too proud to eat the bread of idle charity, and too virtuous to stain their souls with crime, suffer the horrors of want in silence, by which the constitution becomes wrecked, and diseases are generated which reach far beyond the circle in which they move, and the age in which they live.

The Commonwealth is an Association for mutual protection against those evils, by purchasing commodities at wholesale from first hands, and supplying members with the articles at an equitable price, and also to establish branches of useful industry to insure the working classes constant employment at just compensation. Every useful calling will be taken up and prosecuted with vigor, until every privateer shall be driven from the sea of trade, and the working classes be united in a common brotherhood to employ themselves, control the trade of society, and require every person to perform an appropriate share of useful labor.

To obtain sufficient capital to prosecute the object before stated, stock will be issued at ten dollars per share, the capital to be invested in trade, industry, etc., by which means the stockholders may be supplied with commodities at as favorable prices as the wealthiest of the land, while the wages of mechanics, artisans, laborers, etc., employed by the Association, will gradually approach the standard of equal and exact justice.

As soon as one hundred shares of stock shall have been subscribed, the Trustees will file a certificate of incorporation and proceed to make proper arrangements for some one or more branches of business, with the design to establish all branches, in legitimate order, as the means of the association will justify; all of which shall be prosecuted with vigor until the community shall be relieved from individual and corporate plunderers. Working-men and women, arouse from your stupor! Remember, "He who would be free, himself must strike the blow."

Every precaution will be taken to make the movement successful. It will be incorporated, and security required of every person holding responsible trusts. A system of checks and balances will be adopted in every department of business prosecuted, that will immediately detect any attempt at fraud.

The regular meeting of the Association is held at No. 20 Fourth Avenue, every Sunday afternoon, at three o'clock. The public are invited to attend and learn the particulars.

## NEW YORK CONFERENCE.

SESSION OF AUGUST 25.

The question proposed was, What constitutes the "word of God?" In the discussion of it, perhaps naturally enough, it became somewhat involved with a previous discussion, as to whether religion could be scientifically defined.

Mr. BEESON says all religions are founded on the "word of God," but as they disagree in many essential particulars, it would seem to be a natural conclusion that some of them rest on a mistaken claim to that origin. For this reason, he thinks, if it can be truly ascertained what the "word of God" is, a truly benevolent and important end will have been answered. Self-knowledge is the central magnet to which all knowledge tends. Phrenology preeminently points in that direction, and by natural inference to a science of religion to harmonize with the faculties she has demonstrated. Spiritualism has revealed, through its solid facts, the unbroken continuity of human existence with all the faculties belonging to man in the earth-life. These achievements of human research give pertinence to the question proposed, and indicate the probability of an answer to come, which will ere long place the human family beyond the reach of mere clerical domination, through the substitution of personal knowledge for priestly dogmatism.

Dr. GRAY said, when from the trance state the impressible says, "this is the word of God," and the utterance is that of a mandate, it was held to be of religion, and the sect arose. As in the history of the Jews, "and the word of the Lord" came unto the prophet, saying, thus and so. At the present day we do not so speak. We have recognized, in these utterances through media, the words of a father, a mother or a child, as the case may be. From the facts of our own experience, the mistakes of ancient media in this respect are of easy explanation. But to him there is a "word of God," which he defines to be his interpretation of the ways of God, as manifested in the universe around and within us. As, for example, in ganglionic growth and life we observe that the liver does not secrete bile for itself; the lungs do not breathe for themselves, nor does the stomach digest food for itself. All these labors are to a higher end, whilst their own growth and advantage is an incidental of this higher use or general good. Now to him the "word of God" as manifest in this is, that we also are to live in the performance of uses to others. This is to him the "word of God" in that particular, as sensed from the stand-point of external observation. Viewed from the internal, the same eternal truth is still manifested on a higher plane. He does not think God utters his "word" in vocal sounds, or, at least, he does not see how such claim is to be substantiated. The affirmation of media upon that point, whether ancient or modern, is against the claim, for the reason that what one asserts to be the "word of God" is not unfrequently denied by another.

Dr. Young finds the "word of God" in the great law of sympathy which, deeper than philosophy and reason, stronger than mere physical force, binds the human heart to every other in the universe, and out-works for the good of all—that sympathy which found its highest earthly exponent in Jesus of Nazareth. It is not a self-derived impulse, it is not created from the reason, but flows from the God in us. Religion he defines to be the consciousness of God in the soul, but thinks there can be no fixed methods of its manifestation—or worship, utterances; hence no science of religion.

Dr. GRAY asks, what is the "word of God" to him? Dr. Young answers, to do the best he can for all men and for all forms of sentient life.

Dr. GRAY inquires, where does he find the law? Dr. Young replies, in the sympathy he feels for them. There is a sympathetic influence springing from the soul as an eternal law, and its obligations are universal. It is an ever-present "word of God" in the soul, which will be heeded. The circumstances of each generation will determine its particular manifestation. Religion is but another name for the love of that which harmonizes with one's self. When he feels in sympathy with all that lives, he feels, to say the least, an elevation of purpose and purity of desire, which, if it be not of God or the "word of God," is certainly the best substitute for it that he has yet been able to find.

Mr. PHENIX considers the question of the same nature with the one inquiring for a science of Religion. He thought it a mistake to suppose there can be such a science; and for the same reasons then stated, he thinks there can be no infallible "word of God." He looks for the "word of God" as manifest in phenomena, including, of course, moral as well as physical. Studying these, is learning the "word of God." God to him is all the principles of nature combined. Whatever is truth to him, is to him the "word of God," whether expressed in a book, perceived by intuition, or observed in external phenomena. The truth to each man is the "word of God" to that man, the same as to himself; and as we conceive differently of what we observe and feel, there can be no absolute "word of God" which all men may accept, and no science of Religion, as a system of fixed principles and formulas which may be easily learned and not subject to dispute.

Mr. KIMBALL says: If we would know what is the word of any person, we must first know what is his character. So of the "word of God;" we must first know what God is. He thinks the character and attributes of God are well demonstrated, and on this assumption he proceeds to try the different claims set up by the founders of the various religions which have obtained in the world. That system of theology which exemplifies these attributes, and never does violence to them, is the "word of God," being an expression of his character. This is the intellectual proof; but there is still higher evidence—the evidence of faith—what the church calls the "witness of the Holy Spirit;" that is to say, if the book purporting to be the "word of God" affects the life by purifying the affections and elevating the character, then the Spirit bears witness to our Spirit that the claim is well-founded.

Mr. BEESON is not willing to think that matters so vitally affecting human interests, are left by the Great Father to the incoherent lucubrations of conflicting religious chieftains, settled by solemn proclamation of one sect, to be as solemnly repudiated, denounced and hooted at by another. The religious man is the harmonic man, and harmony is of law. Moral progress is related to physical development, and surely that has its fixed methods which may be known.

Here Dr. HALLOCK, with his usual proclivity to get into hot water, intimated the possibility of being led astray in our conclusions, by forgetting that fixed methods, the knowledge of which is science, does not apply to mere words, but to things. The word "religion," like the term "society," is indefinite, with no settled significance. They are simply convenient words, and as such, science has less to do with them than it has with "the house that Jack built." It has altogether to do with the things which create a necessity for the words, and the moment we drop the application of science to the word, and apply it instead to the things of religion, its pronouncements are as absolute as the multiplication-table. Take the popular conception of the prominent items embraced by the term religion, and it will be found that

science triumphantly sustains a portion, explains and illustrates their unalterable fixity, and sweeps the rest away. She has so traced the relation *absolute* between the externals of nature and her indwelling central God, or intelligent creative energy, as to be able to verify by external observation the truth or falsity of what the sects receive through mere faith in authority. As for example, inspiration is an accepted article of religious sectarianism *only as a miracle*, and upon authority alone. Science shows it to be a natural phenomenon, the result of a universal law. There is, then, a science of inspiration, and so far as that is concerned, a science of Religion. But to proceed: Immortality is supposed to be an item of religion. Has not that a scientific basis of innumerable facts well established by recent observation? Nature has unfolded these and the like kindred facts and principles from her own bosom: and is not the domain of fixed method, and a possible knowledge of it, coextensive with herself? But you can not find the Thirty-Nine Articles of the Episcopal Church upon any scroll which she unfolds, bearing the impress of God's chirography. You can not find "the Apostles' Creed," nor the "Catechism agreed upon by the reverend assembly of Divines at Westminster," in any "word of God" which she has published; not one of them; and to this end has science been born, that at puberty, an eternal conjugal relation might be formed with the love, which is of religion, so that they two may be made one forever, and the world at last freed from the monstrous progeny, begotten by imbecile authority upon blind faith.

Dr. GRAY wished the question more rigidly adhered to. He would like an answer from each, directly to the point, What is the "word of God" to him? Christ's "word of God" was not what the Church taught, but often the contrary. The "word of God" to the Church, on the authority of Moses, was "an eye for an eye," etc., but the "word of God" to him was, "overcome evil with good." The "word of God," which he related the story of the Prodigal Son to express, was, that the Father-heart is in eternal love with the child, and that the child in the first moment of reform begins to realize it. This profound truth came from no patent "word of God," but from the depths of nature; and every spiritual manifestation is to this point, that the spiritual world is in this relation of affection to the natural world. These, and kindred eternal truths, he called the "word of God," and he accepted them, not by authority of legends, but because they are proclaimed throughout nature. Our friends of the Church would do well to imitate the freedom of Jesus, and look for their "word of God" where he found it, inscribed upon the constitution of things.

Mr. COURTNEY says, the "Word of God" to him is justice, truth, purity and brotherhood. The universe is an evolution of these principles. In the internal all is harmony; on the external, inharmony. Justice is a universal recognition. Different persons may reason of it differently, but the love of justice is inherent. So of purity. The most abandoned recognize it, and at times feel unutterable longings for its possession. So of brotherhood. The tribe of savages has not been found in which it is not apparent. It crops out in the midst of war between nations and races; it is often seen in street brawls, and among deadly foes to each other. However diversified may be the surface-manifestation of these principles, at bottom they are unitary, and of universal recognition. This to him is religion, or the "Word of God."

Dr. GRAY asks: Do you think God ever spoke in words?

Mr. COURTNEY answers: No. In each man is a central point of influx—a God within. He does not think God a person; nor yet, with Mr. Phenix, that he is diffused throughout space, but definite in man.

A Gentleman, whose name we did not learn, said he found his "Word of God" in the existence of certain laws that he did not make. He finds, when he obeys them, he enjoys, and when he neglects them, he suffers. These laws are the "Word of God" to him.

Dr. YOUNG says that the physical laws are adverse to the moral law, and therefore not its exponent. They transgress the moral law every day. The moral law says, "Thou shalt not kill;" but the physical laws are experts at that business, and generally manage to kill off a whole generation in about thirty years. Adjourned. R. T. HALLOCK.

## A PASTOR'S OBJECTIONS

TO BEESON'S "PLEA FOR THE INDIANS" CONSIDERED.

MR. EDITOR:

The *Tribune* of July 11 contains an article signed "A Pastor," protesting against the circulation of the above mentioned work. After rebuking the Rev. Z. Paddock for its commendation, the "Pastor" infers rather than quotes from said book six propositions which he thinks are calculated to mislead the public. And yet it seems strange that "A Pastor" should be impelled to object against a plea for the poor outcast, when the objectionable parts are mere incidentals, and (as he observes) so absurd that any school-boy can refute them. Now, with all due reverence for the position of a "Pastor" who calls himself "a watchman on the walls of Zion," we are inclined to think that the occasions which prompted the "plea" are proof that, at least, some of the watchmen need watching. The items against which this "Pastor" protests, are illustrative of his own error in titling mint and cummin to the neglect of justice and mercy, the weightiest matters of the law. We, therefore, believing the subject is of public importance, solicit the candid consideration of your readers.

Proposition 1st. "That the primitive habits of the Indians are bet-



ter for them than the civilization and religion offered by the missionaries."

To this we answer, that "life, liberty and the pursuit of happiness" are primary blessings, without which nothing is valuable; and as the curtailment or annihilation of all these is a sequence of the religion and civilization introduced by missionaries, therefore nothing is more plain than, as under their own system they live and flourish, whilst under the missionaries they pine and perish, the proposition stands true to the letter.

2. "The cures mentioned in Scripture were not miraculous, but in accordance with natural laws."

This proposition is not asserted in the "plea," and if a Pastor thinks it is implied, we leave it with him to prove its fallacy before we say more on the subject.

3. "The savages can cure diseases by bathing, and their own simple means, better than the learned professors of the popular schools."

We conceive the facts adduced in the "plea" are ample proof in the affirmative. But if "A Pastor" or any of the Professors are disposed to argue the question, we refer them to Dr. Trall, of the New York Hydropathic Institute, who (we believe) has, for more than a year, published a standing offer for the discussion of the principle involved, and he engages to pay a thousand dollars to the Professor who can maintain the negative to the satisfaction of judges mutually chosen.

4. "That the Bible does not teach the endless torture of the wicked."

Since this is a point upon which theologians have disagreed, we submit it to the decision of common sense and the benevolent aspirations of all mankind, premising, however, that a contrary belief can not conduce to the love of God or man, and in the nature of things must be a discordant element in that which came from heaven as glad tidings of great joy unto all people.

5. "The main object of the mission of Christ was the amelioration of man's physical condition."

For some reason (perhaps known to the Pastor) only a part of this proposition is quoted. See page 121 of the "Plea," which reads thus:

"I am impressed with the thought that the amelioration of man's physical condition was the first object both of the mission and command of Christ. Of course, intellectual elevation and spiritual life were contemplated as ulterior and necessary consequences."

In proof we have only to refer to the life and labors of him who, full of love and mercy, went about doing good, preaching deliverance to the captive, giving health to the sick, comfort to the sorrowful, and the Gospel of good will to all the world. It is a noticeable fact that all the precepts of Christ are predicated upon physical relations, and the exercise of his divine power in every instance had a direct relation to the bodily necessities of those around him. How lamentable, then, that "A Pastor"—a professed minister of Jesus—should ignore the very basis of the religion he assumes to preach, making it a mere abstraction, and leaving the down-trodden of the earth to groan under miseries which it was designed to remove.

6. "He (Beeson) proposes as a remedy, to introduce the arts and sciences, with farmers and gardeners, and colonies of ladies and gentlemen as teachers, instead of Bibles, and tracts and missionaries, and he asserts that tailors and dress-makers would do more to civilize than all the creeds in Christendom."

Here, again, the Pastor is at fault, for there is not a word in the "Plea" against either Bibles or tracts. But, as the Methodist Conference in Oregon reported, "the Indians of that territory are still in their misery, nakedness and pollution, as when the first missionary set his foot upon their soil." This, in connection with the fact that valuable lives and immense treasure had been expended with such a sad result, suggests the necessity of means better adapted and more sure of success. We submit whether the warning of "A Pastor" is worthy of regard, when its sole effect is to cripple an earnest effort for the correction of such serious errors and woful waste.

The circumstance prompts an appeal from all ecclesiastic dictation to the common sense and benevolence of the public at large. For, with profound respect for the time-honored and imperishable truths contained in the Bible, as well as for the well-meant efforts of the churches who have missionaries at every point, Bibles and tracts in every house, and treasures flowing into these respective institutions at the rate of a thousand dollars a day, yet what do we see? Why, slavery and war and fraud and violence on every hand! Surely there is a cause for such adverse results. We ask, is it not because we have dealt unkindly with the native tribes, and not only withheld from them the sympathy and protection of law and brotherhood, but have left them to the outrages of ruffians who, in the name of law or patriotism, have familiarized (through the press) the

whole country with injustice and wrong, until robbery of these poor people ceases to be a crime, and killing them is not regarded as murder! But God is just; his laws are immutable; the same measure that we mete shall be measured to us again. And thus it is, and thus it will be, until the magnanimity of the nation is aroused to raise the down-trodden and protect the poor. We appeal from the conservatism of "A Pastor" to the holiest emotions of manhood; we ask, Shall these long-neglected natives continue to perish for lack of care? Shall we allow a branch of the human family to fade from the earth for want of means for development? Religion and humanity respond, No!

Let us, then, cease sectarian and party prejudice, and in the fraternal spirit of peace on earth and good will to man, give glory to God in the highest by the most appropriate means for the good of all within our reach, and then we may confidently look for results far different from those which proceed from the usual admixture of creeds and trinkets, prayers and powder, tobacco and blankets, with pollution, disease and drugs, and all manner of vicious examples, and the Gospel of Moses instead of Christ. Moral effects, like physical, correspond exactly with their causes. Therefore let us secure for these poor Indians the means of a true civilization, and they will become civilized, and with homes, protection, purity, peace and love, and reasoning, they may become a cause of joy in the land.

Respectfully,

JOHN BEESON.

#### LETTER FROM A MEDIUM.

LEICESTER, VT., August 10, 1857.

BROTHER PARTRIDGE:

You probably have not heard much from Leicester. It is a pleasant little village, with some excellent and beautiful farms. Some three years ago Spiritualism was introduced into this place by a worthy family who had been west and witnessed some of the manifestations, and since that time they have had astounding manifestations in their own family, such as letters, cards, pencils, drawing materials, etc., being moved out of a drawer which was locked up at the time, with the key in Mrs. Barker's pocket. A table some eight feet long was moved one night from the wall into the middle of the floor, having on it at the time five pans of milk, together with a marble weighing from twenty to thirty pounds, without any visible agency. But I will not go farther. Suffice it to say, that since that time it has gone on moving in a mysterious way. It has secured the attention of some of the most noble minds in this place, men who are capable of investigating for themselves.

We have had some of the best speakers in the State. I have been stopping in this place some two years, and was the first medium for physical manifestations in these parts, and you may imagine the fiery ordeal that I have passed through. During this time I have been developed as a public speaker, still making Leicester my place of residence, stopping in the same peaceful, quiet family, whose kindness to me I shall never forget.

I have lately been into some of the darkest corners of the earth, trying to carry a little light. In many places where I have been, they have never heard or seen a medium. I have been in some instances very much amused. In one place, after I had got done speaking, an old lady came up to me and wanted to know "what Spirit I spoke through?" I told her that it was the Spirit that spoke through me; and she then turned to an old gentleman and said, "Daddy, does she look as you thought she did?" \* \* \*

The next Sabbath I spoke in Pittsfield, in a beautiful little grove, where the Methodist friends had their Sabbath-school convention. The people listened with great attention. \* \* \* The next Sunday I attended a grove meeting in Granville. Dr. Mayhew was the preacher. He is an elderly man, with a long, white beard. He spoke beautifully on the condition of the soul after death, and the people listened with breathless attention as the words of inspiration fell from his lips. I lectured on Wednesday and Friday night. I next went to Saysville, and found Spiritualism alive in spite of all opposition. I then went to East Randolph, and spoke in the school-house, August 2, to a very attentive audience. I then started for home across the Green Mountains, to meet again the familiar faces that four short weeks ago I left behind.

S. P. LAIRD.

#### SPIRIT HEALING.

I am much interested with your correspondent's (D. B.) experiences in the matter of healing, and as I have some of my own, I will give them in reply to his suggestion.

I do not know of consciously being myself the subject except on one occasion. Some few years ago my left ear became very defective, so much so that I could scarcely hear with it. Whilst lying in bed one night, I felt the Spirits at work, and thinking myself in good hands, I let them have their own way. It felt as if a stream of magnetism were boring the ear out, and this continued for nearly six months, when an entire cure was effected. Some time afterward it got closed up again with a severe cold; the boring process was renewed, and in a few nights my complete restoration was effected.

When in good health I possess strong magnetic or positive powers and some medial influence, and have, when attempting their use, felt the assistance given me by Spirits, very powerfully, some times pain-

fully. One case was of a young woman (a good impressionist) who had been lying in bed, prostrated for three weeks with the rheumatism. I cut freely relieved her in fifteen minutes, so that she got up and attended to her domestic duties.

Some cases of neuralgia I have cured in a few seconds, while others again I could not more effect than a gas lamp. While this is being done, I can plainly feel the influence charging, through one or both arms, from the shoulder down, the sensation being like taking hold of the handles of a galvanic battery, so strong that you can not let go, with this difference, that the muscles or nerves do not contract so as to bend the arms spirally as the battery does.

I conclude, then, that the influence is no more nor no less than mesmerism, exercised by the Spirit out of the body in conjunction with the Spirit in the body, thus increasing the power of that ever-efficient alleviator of human suffering. I have seen and felt so much of this that I pity the mesmerist who is not a Spiritualist, for the former is but a John going before to herald the latter's coming; and I hold any one of the former class claiming to produce by it all the phenomena of the latter, as less than a fool. It can not be done; some few of the mental phenomena can be feebly imitated, but not one of those great and glorious raps, which even Agassiz failed to explain. They were the first opening of the glorious light—and no knee-pan or toe-joint theory will ever affect them, though these theories have severely affected their author's supposed possession of brains. A. MILTENBERGER.

St. Louis, August, 1857.

#### STRIKING MANIFESTATION

Through Mrs. J. E. Sharp, of Springfield, Mass., Clairvoyant and Test Medium, now at Detroit.

A correspondent sends us the following, which he professes to copy from memory, from the *Detroit Daily Advertiser* of July 20. We give the article as it comes to us.

**SPIRITUALISM.**—A friend of ours who happens to be a Spiritualist, relates a remarkable occurrence in his alleged intercourse with Spirits last week, which he requests us to publish. In a circle which he has attended a few times, he had several interviews (as he says) with the Spirit of a minister of the church, who was here one hundred and ten years ago. Our informant was told by him that if he would repair to a certain lot in the city on a given night, and take with him a bottle of water, he, the Spirit, would show his light—his torch-light—in token of his presence. Our friend (the measure of whose faith in these matters is somewhat ample), goes in prompt obedience to the spot, sets down a bottle of water in the corner of the yard, which was at the end of a long line of grass by the fence, and awaits a demonstration, when lo! first a few brilliant lights are seen to shoot up from the border of the grass some two rods off; then there is a succession of sounds, as of one drinking from the bottle; then the beautiful lights reappear nearer than before, and with increased brilliancy. Holding the bottle to the light, it was discovered that about one-half, or a quart, of the water was gone. There being no further manifestations, our friend left for home. The medium, Mrs. Sharp, through whom these things were obtained, is at 141 Hastings-street.

The Spirit was asked of what nation he was. Ans. "My father was a Dane, my mother a German."

When you came here you must have found but a small settlement. Ans. "No Gothic domes or cottage homes were spread upon this soil when I timed here."

#### PROPOSED NEW SPIRITUAL PAPER.

We have received the following Prospectus, which we cheerfully lay before our readers, trusting that the projectors of this new enterprise have "counted the cost," and know well what they are about.

PROSPECTUS OF THE FLOWING FOUNTAIN.

A New Weekly Journal, devoted to the Harmonical Philosophy, and the facts and phenomena of Spiritualism; to be published in Philadelphia, on Saturday, September 5th, 1857.

It is our intention to make the "Flowing Fountain" a First Class Weekly Journal, conveying information calculated to make man a wiser, better and happier being. Under the Department entitled, from the Spirit world, we propose to publish from time to time such communications as the inhabitants of the Spirit world may communicate to us; and for this purpose we shall employ the most reliable media.

The great aim of the Fountain will be to seek and promulgate Truth from whatever quarter it may be found. Belonging to no party, sect, creed, or denomination, the fountain shall be kept pure from any of the contaminating vices of these associations; and while we shall expose the errors of all, we shall at the same time defend whatever truth may be in any or all of them. Our paper shall be the medium for conveying all knowledge that will throw any light upon man's immortal destiny—and elevating his nature, intellectually, morally and socially, and ushering upon the world the Harmonical Era.

Particular attention will be paid to preserving a high literary tone for the paper: and its pages will, from week to week, be interspersed with a choice selection of reading matter upon the leading topics of the day, sprinkled with the brightest gems of Philosophy, Romance and Poetry—in short, a weekly record of what is doing on in the progressive world, intellectually, morally, socially and spiritually.

We are young, and our *all* is engaged in this enterprise. The world don't know us, but we intend to make the Fountain worthy of its acquaintance. We hope our friends interested in the cause, in this city, and elsewhere, will not forget us, but lend us a helping hand by coming, and inducing others to come to the Fountain, and drink of the pure waters.

The "Flowing Fountain" will be published every Saturday, on a large-sized single sheet. Price, \$2 per annum, payable in advance. Address R. D. Chalfant and Brother, 336 Race-street, Philadelphia.

**HARVARD COLLEGE.**—From the annual Report, it appears that there are in all the libraries connected with the University 114,000 volumes, beside a very large number of unbound pamphlets. The library of Gore Hall alone contains 74,000 volumes, and more than 30,000 unbound pamphlets. Messrs. Ticknor & Fields, of Boston, in addition to their former gifts, have added this year 115 volumes of their publications.



## Interesting Miscellany.

## UNITY AND TRINITY.

FROM A LECTURE IN INDIA.

In brotherly intercourse one day with a liberal minded preacher of the Methodist persuasion, I urged upon him that he should interest himself in what seemed to me our true and hopeful movement toward Christian union. One method proposed was that all sects should write their creeds in Bible language, and accept all as their fellow Christians who should sincerely and heartily subscribe to such statements of Scripture. Could this be done, there would no longer be a severed fellowship between us, the Unitarian and Trinitarian, on the ground of creed.

There would be difference of opinion, doubtless, but not a greater or more important difference than already exists between the orthodox predicator and the orthodox denier of predestination or between the evangelical Materialist and the evangelical spiritualist. Was my brother ready to write his creed in Bible language? Was the Methodist Church ready to write its creed in Bible language? At first he said, "Yes." Would they surrender, as necessary to the expression of a Scriptural faith, not their idea of a triune God, but merely the unscriptural word "Trinity"? Would they substitute some Bible word in its stead? "No." Would they consent to have Christ called simply our "Master," our "Saviour," our "Lord," or the "Son of God," and not "God the Son"? "No." Would they yield the unscriptural expression "co-eternal with the Father," and call Jesus the only begotten of the Father, or by any other word of the Bible that came nearest to their idea of co-eternity? "No." Would they surrender, for the peace of the Church, would they leave out of the written platform of faith, second which they called all true believers to rally, the unscriptural phrase, "God the Holy Ghost"? "No," they could not. These expressions and similar ones (unscriptural though they were) had become so consecrated in the church (he said), that it would be impossible to surrender them. I was tempted to ask him to substitute "holized" for "consecrated." And I ask you, my friends, whether such terms as these, which I have quoted, have not become the pillars of the Orthodox Church? Is not the popular church built on them? It is.

Then do we not need a new movement, a uniting movement, a Unitarian movement, to bring the old theology out of the jungle of tradition, and within the pale of the Bible? No man denies that these words are held by many of our brethren, not only as "essential" to Christian faith, not only as of equal authority with the Bible, but, as we have just seen, in preference to, and above, the words of the Bible. Nor does any man deny these are terms of purely modern invention, and of an inspiration no higher than yours or mine. Neither can any one deny that they are preferred to the words of Christ. So that the Protestant Church, in the main, to-day, refuses to take Christ's words in their stand; and thus, openly, distinctly, resolutely sets the disciple above his Master, and the servant above his Lord. No man can deny it. Martin Luther himself, held to be a good Trinitarian, felt the force of this objection when he said, "The Trinity sounds oddly. It is a human invention. It were better to call Almighty God, God, than Trinity." John Calvin, also, considered a zealous Trinitarian, and a name hardly second in authority to Luther's, said sadly, "I like not this prayer, O Holy and Blessed Trinity! It savors of barbarity." "The word Trinity," continues Calista, "is barbarous, inelegant, profane. It is a human invention not grounded on testimony of God's Word. Trinity is the Popish God, unknown to Prophets and Apostles." Such is the strong language of strong and independent men. I know not of a Unitarian who is not ready to abide by the simplest possible meaning of the Bible, as Jesus reads them to the world, explaining Scripture by Scripture, and harmonizing the entire record by the word of Jesus. It is our glory to set up no man's opinion no man's private inference, but only Christ's catholic word. Thus "we preach not ourselves, but Christ Jesus, the Lord." I repeat it, we Unitarians build our faith on the Bible. We make the Bible the highest earthly authority in all religious questions; not the Bible of the Jews, but the Christianized Bible; that Bible which says, "Stand fast in the liberty wherewith Christ hath made you free." Among men united for the single purpose of defending Christianity, and of proclaiming and practicing Christianity, or what St. James calls the perfect law of liberty, there must be diversities of theory concerning certain things in the record, as the miracles, for example. Now, we Unitarians invite every man to bring all his honesty and all his intellectual power to bear upon the elucidation of these and other difficulties in the way of absolutely reasonable and everlasting truth. As we take the New Testament, and not our individual theories, for the bond of our union, we can reject a brother's inference, and reject his theology or his philosophy, without rejecting him or his co-operation in good works.—C. H. A. Dall in *Christian Inquirer*.

**ONIONS OR COAL.**—Dr David Dale Owen, in a recent lecture at Vicksburg upon Agricultural Chemistry, incidentally alludes to the origin of coal. The doctor is not a believer in the theory of the vegetable origin of coal, but, in the language of the *Gazette*, is an advocate of the more modern and rational idea that coal is the condensation or the solidification of the vast volumes of the carbonic gases that surrounded the world before the temperature of the earth and its atmosphere had been reduced to a condition to support animal life. It was the gradual reduction of temperature, and the absorption of the carbonic gases—no fatal to animal life—into vegetables and woods, and the condensation of them into those vast store-houses of fuel—or coal strata for the future use of man, that prepared the earth for the rougher animals, and finally for a habitation for man. This is undoubtedly the true theory, and most beautifully illustrates the beneficent providence of the Creator, who transformed the most fatal substance to man's existence in the early periods of the world, to be one of his chiefest blessings in the matured age of the earth, when man should be fitted for and need its use. And thus are all apparent evils upon earth made in His infinite providence, the basis of great good to the subjects of the Divine government. In reference to manuring, the Doctor remarked: "The idea of manuring land from the atmosphere was novel to some, who were surprised to learn that the ammonia deposited by the rain on each acre of land in a year, was sufficient with its accessories, to produce two tons of vegetable matter. This explained the difference between rain and irrigation to plants. The importance of preserving the ammonia of manures, by covering them from the action of the air, and carrying the drainage from them into cisterns to be carried in a liquid over the land, was made very evident to the farmer."

**DEATH OF EMINENT STATESMEN ON THE FOURTH OF JULY.**—It is a singular fact that not less than five eminent American statesmen, who have been distinguished in the national arena, died on the 4th of July. John Adams and Thomas Jefferson expired on the 4th of July, 1826; Fisher Ames on the 4th of July, 1828; James Monroe on the 4th of July, 1831, and William L. Marcy on the 4th of July, 1857.

## PROTESTANTISM AND CATHOLICISM IN 1855.

PROTESTANTISM.		21,000,000
Great Britain		2,000,000
Ireland		10,000,000
Prussia		11,000,000
German States		2,000,000
Austrian Empire		2,500,000
Denmark		4,000,000
Sweden and Norway		2,500,000
Holland and Belgium		1,500,000
Switzerland		2,500,000
France		1,200,000
Russian Empire		1,750,000
British America		500,000
Greece and Asiatic Islands		21,000,000
United States of America		700,000
Africa and its Islands		1,000,000
West Indies and Guinea		500,000
India, Ceylon and China		1,000,000
Australia and Polynesia		1,000,000
Total Protestants in the world		88,250,000
ROMAN CATHOLICISM.		8,000,000
Rome and the Papal States		2,750,000
Italian States: Tuscany, Modena and Parma		8,750,000
Naples and Sicily		5,000,000
Sardinia		11,000,000
Austrian Empire: German States		10,000,000
" Hungary		5,000,000
" Italy		4,000,000
" Poland		14,000,000
Spain		3,500,000
Portugal		33,000,000
France		4,500,000
Belgium and Holland		6,000,000
Prussia		1,000,000
Switzerland		2,000,000
Russian Empire		5,000,000
Great Britain and Ireland		3,000,000
Turkish Empire		2,500,000
South American States		20,000,000
North America and Canada		2,000,000
India and China		2,000,000
West Indies and Hayti		2,500,000
Total Romanists in the world		150,000,000

—Harpers Weekly.

**WITCHCRAFT IN SCOTLAND.**—In "a copious and comprehensive summary of the laws and regulations of the Church of Scotland," published in 1852, we find the following in the Third Book of Discipline, relative to "Witches and Charmers." "Our general assembly, July 29, 1640, ordains all ministers carefully to take notice of charmers, witches, and all such abusers of the people, and to urge the acts of parliament to be executed against them." A government commission having been appointed to try witches, the assembly laid down the following as sufficient to infer guilt: "Baptism to serve the devil is certainly *per se* relevant without any addition, provided they acknowledged they knew him to be the devil; this pact is either expressly performed by a formal promise given to him, then present, to serve him, or by presenting a supplication to him, or by giving the promise to a proxy empowered by the devil to that effect, which he indulged to some who dare not see himself." "Renouncing baptism is most relevant *per se* to infer the crime of witchcraft. Witches used to confess that in so doing they use this solemnity, by putting one of their hands on the crown of their head, and the other beneath the sole of their foot, at which time he gives them new names." Again, "Witches do likewise torment mankind by making images of clay or wax, and when they prick them the persons do find extreme torment which doth not proceed from any influence those images have upon the body tormented, but the devil doth by natural means raise these torments in the person at the very same time that the witches do prick or pounce, or hold to the fire these images. Witches confessing this manner of torment may very judiciously be found guilty, since, *constat de corpore delicti de modo delinquenti et inimicis propositis*—the punishment of this crime is with us death, and the doom ordinarily is to be worried at the stake and burnt." It is not surprising that under the frantic inspiration of those laws many unhappy creatures in Scotland were, during the years of the witchcraft mania, burned in her principal cities; but it is surprising that a book like this should be pushed into general use at the present day, by being published at a cheap rate, and sanctioned by the highest authorities in the church. A correspondent, referring to the recent remarks on witchcraft which appeared in the *Times*, says:—"In Scotland the belief in witchcraft is very general. In every parish there is one or more persons who are known as witch doctors, although their services are only called for by stealth; and at all the seaport towns the fishermen are found to be highly superstitious. The horsehoe is very commonly nailed to the stern or sternpost of the boat, and no fisherman will use a boat again which had been upset and the crew drowned. In some of the cities there are many fortune-tellers, and in one case a lady of rank was known to consult a miserable old hag as to a family difficulty, while her footman waited for her at the door." It would be well, we think, if these obsolete laws were repealed by the general assembly, for certainly, so long as they stand as part of her discipline, the church of Scotland need not wonder that ignorance and superstition should still abound among her parishioners.—*Dispatch*.

**LEONATE ASYLUMS.**—The *London Lancet* thinks that the detention idea in lunatic asylums has too much obscured and over-ridden the curative idea. Monster buildings, in which the routine of daily life moves on with inexorable monotony, do not afford the most favorable conditions for the recovery of a normal state of mental health. It is hardly possible in such places to procure that variation of circumstances and influences which must be necessary in order to act beneficially upon the infinitely varied phases of disorder presented by its inmates. Palatial buildings might be exchanged with great advantage for a nearer approach to domesticity, and a larger fractional share per lunatic of the attentions of a medical officer.

**PHYSICAL DEFECTS.**—Speaking of the effect of intermarriage among blood relations, the *Fredericksburgh News* says:—"In this country, in which we were raised, for twenty generations back certain families of wealth and respectability have intermarried, until there can not be found in three or four of them a sound man or woman! One has sore eyes, another scrofula, a third is an idiot, a fourth blind, a fifth bandy-legged, a sixth with a head about the size of a turnip, with not one out of the number exempt from physical defects of some kind or other."—*Journal of Commerce*.

**ANTICIPATION OF KISSING.**—In ancient Rome, kissing was an act of religion. The nearest friend of a dying person performed the rite of receiving his soul by a kiss, supposing that it escaped through the lips at the moment of expiration, so many passages in the classical poets express. The sacredness of the kiss was inviolable for a long time, before it was degraded into a current form of salutation; and, if we may believe Pliny, its introduction as such was owing to the facility it gave to detect the degenerate Roman ladies, who (in violation of the old hereditary female delicacy of the Republic) indulged in secret intemperance of wine. It gradually became the common form of salutations among men, as it still continues to be in most Continental nations of Europe to this day. Among the early Christians the kiss remained its importance. The kiss of peace was a sacred ceremony, observed upon the most solemn occasions; it was called *significatio orationis*—the most solemn occasion; it was a symbol of the mutual forgiveness and reconciliation of prayer, and was a symbol of the mutual forgiveness and reconciliation required by the Church of all its members. In the Roman civil law the right of kissing was duly defined and protected. The civil law held the kiss as a seal to the ceremony of betrothal, and if the contract was unfulfilled through default of the husband, he surrendered a moiety of the presents offered on that occasion, in expiation of the violence done to the modesty of the lady by a kiss. Thus Shakespeare makes Julia, in the *Two Gentlemen of Verona*, after exchanging a ring with her lover, "seal the bargain with a holy kiss" and traces of the same train of thought abound in the old English writers.—*Harpers Weekly*.

**COMMERCE OF NEW YORK.**—It appears from the *Journal of Commerce*, that the total receipts of foreign goods at New York for twelve months ending June 30, are upwards of \$225,000,000, being \$27,300,449 greater than for the previous year, \$71,678,641 greater than for the year ending June 30th, 1855, and \$35,109,663 greater than the year ending June 30th, 1854. The imports for the last year are even greater than the total imports into the whole United States for any year previous to 1853. Of the total imports for the last year, \$92,000,000 consisted of dry goods, and \$13,485,079 of general merchandise. The stock on hand in bonded warehouses on the first of July, amounted to \$26,928,268 against \$12,612,631 last year. The receipts for cash duties during the first nine days of July, were \$2,613,966, but a part of the withdrawals were free, and only a few goods have been bonded, so that the decrease in stock since July first is a little over \$10,000,000. The exports from New York for the fiscal year, are larger both in specie and produce than for any former year upon record. The total, exclusive of specie, is \$2,271,457 larger than for the last year, \$19,934,635 larger than for the year ending June 30th, 1855, and \$8,968,386 larger than for the year ending July 30th, 1854. The specie and bullion exported amounted to \$44,346,466 against \$22,260,951 the previous year.

**COURTESIES OF DEBATE.**—The *Cincinnati Inquirer* ("Democratic" paper) has quite a genial notice of an "American" candidate for Congress in Kentucky, Col. Hanson, and gives the subjoined specimen of the Colonel's addressness in extricating himself in a certain debate where his opponent had obtained a little advantage in relation to a matter of history.

Col. Hanson, in reply, said that on historical and scientific questions—indeed, in every kind of book knowledge—he had no doubt the gentleman was his superior; that he had never gone to school nor taught a school; that he had gone into active life very early, with an axe on one shoulder and a rifle on the other, unlike the gentleman, his opponent, who came to Kentucky bearing in one hand a spelling-book and in the other a bridle, determined to make a living either by teaching a school or stealing a horse!—*Journal of Commerce*.

**PORK IS MUTTON.**—Physicians recommend mutton as the most wholesome meat—the easiest digested, and best suited to invalids; while pork, as everybody knows, is the most unwholesome flesh eaten. In England mutton is a favorite dish, and we apprehend that it is to this rather than to roast beef, that the Englishman owes his robust health and rosy complexion. Our people eat too much pork and too little mutton. And yet, as a cotemporary well remarks, "mutton can be produced pound for pound at less than half the price of pork, yields more nourishment when eaten, and keeping sheep does not exhaust a farm to the extent feeding hogs does. Sheep can be kept during the winter on hay and turnips, or mangel wurtzel, or sugar beet, while hogs will not do without at least some corn." We would like to see in the papers fewer accounts of big pigs, and more fat sheep.

An improvement of much value in photography is announced in the English journals. By a compound of sulphate of barytes and albumen a material has been obtained that has the appearance and close texture of ivory, without any of its resisting qualities. The middle tints of the negative—which are not seen in the metallic plate, are accurately reproduced, and by a single wash of color the artist can execute a work equal in finish to the old ivory miniature, endowed with all truthfulness proper to photography. The method of producing the figure and the background from separate "negatives," receives a new development from this invention, as the nuances of distance become more capable of exact imitation.

**CURE FOR DYSENTERY.**—The *Middletown Republican* copies the following, and certifies to its good effect, as proved by experiment. "An old friend handed us the following simple receipt for publication. It has been practiced in his family many years with uniform success, even in the most alarming stages of the complaint. Take Indian corn, roasted and ground in the manner of coffee, (or coarsely meal browned), and boil in a sufficient quantity of water to produce a strong liquid like coffee, and drink a tea-cupful (warm) two or three times a day. One day's practice, it is said, will ordinarily effect a cure."

**THEODORE PARKER.**—The *Worcester Spy* says that Theodore Parker will be obliged to leave his pulpit soon on account of failing health. Mr. Parker preached a sermon at Musical Hall, on Sunday, his subject being the "Progress of Despotism," in which he said among other things, "that the Government had become so degenerate, that the rulers had stricken the figure of Liberty from the coins of the country, and have put in its place, on the new coin an ugly looking vulture."

**NOVEL DISCOVERIES.**—At a meeting of the French Academy a short time ago, M. Elie de Beaumont announced his wish to lay before the Academy there congregated, a series of discoveries. The novelties he announced to the Academy, comprise a method of reproducing animal life, a complete solution of the problem of serial navigation, a project for a universal language, and the discovery of the cause and nature of, and an infallible cure for, cholera.

**POSTAGE ON WEEKLY PAPERS.**—The Postmaster-General has recently decided that the *bona fide* subscribers to weekly newspapers can receive the same free of postage if they reside in the county in which the newspaper is printed, and even if the office to which the paper was sent is without the county, provided it is the office at which they receive their mail matter. This will be an item of interest to newspaper subscribers living near the county lines.







## Spiritual Publications.

### CHARLES PARTRIDGE'S CATALOGUE.

Appleton's Building, 346 & 348 Broadway, N. Y.

Our list embraces all the principal works devoted to Spiritualism, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the office of the *Spiritual Telegraph*.

Postage on books, if prepaid, is one cent per ounce; two cents per ounce if paid at the office of delivery. Persons ordering books should therefore send sufficient money to cover the price of postage.

#### Lyric of the Morning Land.

By Rev. Thomas L. Harris. A beautiful poem of 5,000 lines (253 pages) 12mo. dictated in thirty hours, printed on the finest paper and elegantly bound. Price, plain muslin, 75 cents; muslin, gilt, \$1; Morocco, gilt, \$1 25. Charles Partridge, publisher.

#### Epic of the Starry Heaven.

By Rev. Thomas L. Harris. Spoken in 26 hours and 16 minutes, while in the trance state; 310 pages, 12mo, 4,000 lines. Price, plain bound, 75 cents; gilt, muslin, \$1; Morocco, \$1 25. Postage, 12 cents. Charles Partridge, publisher.

#### Lyric of the Golden Age.

A poem. By Rev. Thomas L. Harris, author of "Epic of the Starry Heaven," and "Lyric of the Morning Land." 417 pp. 12 mo. Price, plain boards, \$1 50; gilt, \$2; postage, 30 cents. Charles Partridge, publisher, 348 Broadway.

#### Spirit-Manifestations.

By Dr. Hare. Experimental investigation of the Spirit-manifestations, demonstrating the existence of Spirits and their communion with mortals; doctrine of the Spirit-world respecting Heaven, Hell, Morality and God. Price, \$1 75; postage, 30 cents; Charles Partridge, publisher.

#### The Spiritual Telegraph.

Volume I., a few copies complete, bound in a substantial manner. Price, \$2 Charles Partridge, publisher.

#### The Spiritual Telegraph.

Volume V., complete, price \$3.

#### The Telegraph Papers.

Nine Volumes, 12mo, for the years 1853, 4 and 5, about 4,500 pages, with complete index to each Volume, handsomely bound. These books contain all the more important articles from the weekly *Spiritual Telegraph*, and embrace nearly all the important spiritual facts which have been made public during the three years ending May, 1856. The price of these books is 75 cents per volume; postage, 20 cents per volume. Charles Partridge, publisher.

#### The Shekinah, Vol. I.

By S. B. Brittan, Editor, and other writers, devoted chiefly to an inquiry into the spiritual nature and relations of Man. Bound in muslin, price, \$2; elegantly bound in Morocco, lettered and gilt in a style suitable for a gift-book, price, \$3; postage, 34 cents. Charles Partridge, publisher.

#### Volumes II. and III.

Plain bound in muslin, \$1 50 each; extra bound in Morocco, handsomely gilt, \$2 each; postage, 24 cents each. Charles Partridge, publisher.

#### Brittan and Richmond's Discussion.

400 pages octavo. This work contains twenty-four letters from each of the parties above named, embodying a great number of facts and arguments, pro and con, designed to illustrate the spiritual phenomena of all ages, but especially the modern manifestations. Price, \$1; postage, 25 cents. Charles Partridge, publisher.

#### Brittan's Review of Beecher's Report.

Wherein the conclusions of the latter are carefully examined and tested by a comparison with his premises, with reason and with the facts. Price 25 cents, paper bound, and 38 cents in muslin. Postage, 3 and 6 cents. Charles Partridge, publisher.

#### The Telegraph's Answer to Rev. Asa Mahan.

By S. B. Brittan. Price, 25 cents; postage, 3 cents. Charles Partridge, publisher.

#### The Tables Turned.

By Rev. S. B. Brittan. A review of Rev. C. M. Butler, D. D. This is a brief refutation of the principal objections urged by the clergy against Spiritualism, and is, therefore, a good thing for general circulation. Price, single copies, 25 cents; postage, 3 cents. Charles Partridge, publisher.

#### Spiritualism.

By Judge Edmonds and Dr. G. T. Dexter, with an appendix by Hon. N. P. Tallmadge and others. Price, \$1 25; postage, 30 cents. Charles Partridge, publisher.

#### Spiritualism, Volume II.

By Judge Edmonds and Dr. Dexter. "The truth against the world." Price, \$1 25; postage, 30 cents. Charles Partridge, publisher.

#### Physico-Physiological Researches.

By Baron von Reichenbach. In the dynamics of Magnetism, Electricity, Heat, Light, Crystallization and Chemistry, in their relations to vital force. Complete from the German second edition; with the addition of a Preface and Critical Notes, by John Ashburner, M. D.; third American edition. Price, \$1; postage, 20 cents. Charles Partridge, publisher.

#### Discourses from the Spirit-World.

By Rev. R. P. Wilson, Medium. Dictated by Stephen Olin. This is an interesting volume of 200 pages. Price, 60 cents; postage, 10 cents. Charles Partridge, publisher.

#### The Lily Wreath.

By A. B. Child, M.D. Spiritual Communications, received chiefly through the mediumship of Mrs. J. S. Adams. Price, 35 cents; \$1 and \$1 50, according to the style of the binding. Postage, 15 cents.

#### Philosophy of the Spirit-World.

Rev. Charles Hammond, Medium. Price, 60 cents; postage, 12 cents. Charles Partridge, publisher.

#### A Review of Dod's Involuntary Theory of the Spiritual Manifestations.

By W. S. Courtney. A most triumphant refutation of the only material theory, that deserves a respectful notice. Price, 25 cents; postage, 3 cents. Charles Partridge, publisher.

#### Seeress of Provorn.

By Justina Kerner. A book of facts and revelations concerning the inner life of man, and a world of Spirits. New edition. Price, 35 cents; postage, 6 cts. Charles Partridge, publisher.

#### On Stilling's Pneumatology.

By Prof. George Bush. Being a reply to the questions, What Ought and What Ought Not to be Believed or Disbelieved concerning Presentiments, Visions, and Apparitions according to nature, reason and Scripture, translated from the German. Price, 75 cents; postage, 16 cents. Charles Partridge, publisher.

#### The Approaching Crisis.

By A. J. Davis, being a review of Dr. Bushnell's recent Lectures on Supernaturalism. Price, 50 cents; postage, 13 cents. Charles Partridge, publisher.

#### Nature's Divine Revelations, etc.

By A. J. Davis, the Clairvoyant. 786 pages. Price, \$2; postage, 43 cents. Charles Partridge, publisher.

#### A Chart.

By A. J. Davis. Exhibiting an outline of the progressive history and approaching destiny of the race. Price, \$1. Charles Partridge, publisher.

#### The Present Age and the Inner Life.

By Andrew Jackson Davis, being a sequel to Spiritual Intercourse. This is an elegant book of near 300 pages octavo, illustrated. Price, \$1; postage, 25 cts. Charles Partridge, publisher.

#### The Celestial Telegraph.

By L. A. Cahagnet. Or, Secrets of the Life to Come; wherein the existence, the form, and the occupation of the soul, after its separation from the body, are proved by many years' experiments, by the means of eight ecstatic somnambulists, who had eighty perceptions of thirty-six persons in the spiritual world. Price, \$1; postage, 19 cents. Charles Partridge, publisher.

#### Scenes in the Spirit-World; or, Life in the Spheres.

By Hudson Tuttle, Medium. Price, muslin, 60 cents; paper, 25 cents; postage, 7 cents.

#### The Clairvoyant Family Physician.

By Mrs. Tuttle. Paper, price, 50 cents; muslin, \$1; postage, 10 cents. Charles Partridge, publisher.

#### The Pilgrimage of Thomas Paine.

By C. Hammond. Dictated by the Spirit of Thomas Paine. Paper, price, 50 cents; muslin, 75 cents; postage, 10 cents. Charles Partridge, publisher.

#### Voices from Spirit-Land.

By Nathan Francis White, Medium. Price, 75 cents; postage, 13 cents. Charles Partridge, publisher.

### SPIRITUAL BOOKS BY OTHER PUBLISHERS.

#### The Great Harmonia, Vol. I. The Physician.

By A. J. Davis. Price, \$1 25; postage, 20 cents.

#### The Great Harmonia, Vol. II. The Teacher.

By A. J. Davis. Price, \$1; postage, 10 cents.

#### The Great Harmonia, Vol. III. The Seer.

By A. J. Davis. Price, \$1; postage, 10 cents.

#### The Great Harmonia, Vol. IV. The Reformer.

By A. J. Davis. Concerning physical vices and virtues, and the seven Spheres of Marriage. Price, \$1; postage, 10 cents.

#### The Harmonial Man.

By Andrew Jackson Davis. Price, 30 cents; postage, 6 cents.

#### The Philosophy of Special Providence.

By A. J. Davis. A Vision. Price, 15 cents; postage, 3 cents.

#### Free Thoughts on Religion.

By A. J. Davis. Price, 15 cents; postage, 3 cents.

#### The Magic Staff.

An Autobiography of Andrew Jackson Davis. Price \$1 25; postage, 22 cents.

#### The Philosophy of Spiritual Intercourse.

By A. J. Davis. Price, 50 cents; postage, 9 cents.

#### The Penetration. By A. J. Davis.

Price, \$1; postage, 23 cents.

#### The Macrocosm, or the Universe Without.

By William Fishbough. Paper, bound, price 50 cents; muslin, 75 cents; postage, 12 cents.

#### The Wisdom of Angels.

By Rev. Thomas L. Harris. Just published. A startling volume of 220 pages. Price, plain muslin, 75 cents; gilt, \$1; postage, 12 cents.

#### Hymns of Spiritual Devotion.

By Rev. Thomas L. Harris. A collection of Hymns from the Spirit-World, adapted to the wants of families, circles and congregations of Spiritualists. Plain muslin, 40 cents, gilt, 60; postage, 6 cents.

#### Compendium of the Theological and Spiritual Writings of Swedenborg.

Being a systematic and orderly epitome of all his religious works. With an appropriate introduction. Prefaced by a full life of the author, with a brief view of all his works on Science, Philosophy and Theology. Price, \$2; postage, 45 cents.

#### Biography of Swedenborg.

By J. J. G. Wilkinson, M. D. Price 75 cents; postage, 11 cents.

#### The Conflict of Ages Ended.

A Succedaneum to Beecher's "Conflict of Ages." By Rev. Henry Weller. Price 83 cents; postage 17 cents.

#### Spiritualism Explained.

By Joel Tiffany. Twelve Lectures delivered in the city of New York, entitled "The Demonstration of Truth, The Sphere of Lust, The Second or Relational Sphere, Communications, Philosophy of Progression, Mediumship, Spiritual Healing, Condition of the Spirit, Organization, Individualization, What Constitutes the Spirit etc." Price, \$1; postage, 12 1/2 cents.

#### The Spiritual Reasoner.

By E. W. Lewis, M. D. A book of Facts, Reasonings, and Spiritual Communications. Price, 75 cents; postage 12 cents.

#### Comte's Positive Philosophy.

Translated by Harriet Martineau. A new and elegant edition in one volume. Price, \$3. This work is in an splendid octavo of 838 pages, large type, elegant paper, and neatly bound in cloth. Printed verbatim from the London edition. For sale at this office.

#### Philosophy of Mysterious Agents.

By F. Rogers. Human and Mundane; or, the Dynamic Laws and Relations of Man. Bound; price, \$1; postage, 24 cents.

#### Light from the Spirit-world.

By Rev. Charles Hammond, Medium. Being written by the control of Spirits. Price, 75 cents; postage, 10 cents.

#### The Bouquet of Spiritual Flowers.

By A. B. Child, M.D. Received chiefly through the mediumship of Mrs. J. S. Adams. Price, 85 cents; postage, 13 cents.

#### Psalms of Life.

A Compilation of Psalms, Hymns, Chants, Anthems, etc., embodying the Spiritual, Progressive and Reformatory Sentiment of the Age. Price, 75 cents; postage, 14 cents.

#### Night Side of Nature.

By Catharine Crowe. Ghosts and Ghost Seers. Price, \$1 25; postage, 20 cents.

#### New Testament Miracles and Modern Miracles.

By J. H. Fowler. The comparative amount of evidence for each; the nature of both; testimony of a hundred witnesses. An Essay read before the Divinity School, Cambridge. Price, 30 cents; postage, 5 cents.

#### Spirit-works Real, but not Miraculous.

By Allan Putnam. Price, 25 cents; postage, 3 cents.

#### Natty, a Spirit.

Allan Putnam Esq., Roxbury, Mass., is the author and compiler of this Narrative and Communication. The book contains an interesting narrative of the production of the Spirit's likeness, by an artist on canvas, through spiritual visions, communications, directions, etc. 175 pages. Price, muslin bound, 63 cts. Postage, 8 cents.

#### The Healing of the Nations.

Through Charles Linton, Medium, with an elaborate Introduction and Appendix by Gov. Tallmadge. Illustrated by two beautiful steel engravings. Contains 550 pages. Price, \$1 60; postage, 30 cents.

#### Science vs. Spiritualism.

By Count Agenor De Gasparin. A treatise on Turning Tables, etc. The general subject of Modern Spiritualism and its theological bearing is considered in two volumes of nearly 1000 pages. Price, \$2 50; postage, 40 cents.

#### Dr. Esdaile's Natural and Mesmeric Clairvoyance.

With the Practical Application of Mesmerism in Surgery and Medicine. (English edition.) Price, \$1 25; postage, 10 cents.

#### A Synopsis of Spiritual Manifestations.

By John S. Williams, Medium. Price, 5 cents; postage, 1 cent.

#### Evangel of the Spheres.

By D. J. Mandell. Price, 30 cents; postage, 6 cents.

#### Mesmerism in India.

By Dr. Esdaile. Price, 75 cents; postage, 13 cents.

#### Modern Spiritualism.

By E. W. Capron. Its Facts and Fanaticisms; its Consistencies and Contradictions; with an Appendix. Price, \$1; postage, 20 cents.

#### The Bible; is it a Guide to Heaven?

By Geo. B. Smith. Price, 25 cents; postage, 3 cents.

#### Spiritual Experience of Mrs. Lorin L. Platt.

Price, 25 cents; postage, 3 cents.

#### Principles of the Human Mind.

By Alfred Snell. Deduced from Physical Laws. Price, 25 cents; postage, 3 cents.

#### Fascination.

By J. B. Newman, M.D. Or the Philosophy of Charming. Price, 40 cents; postage, 10 cents.

#### A Letter to the Chestnut Street Congregational Church, Chelsea, Mass.

By John S. Adams. Price, 15 cents; postage, 4 cents.

#### Rivulet from the Ocean of Truth.

By John S. Adams. An interesting narrative of advancement of a Spirit from Darkness to Light. Price, 25 cents; postage, 5 cents.

#### Answers to Seventeen Objections.

Against Spiritual Intercourse. By John S. Adams. Paper, 25 cents; muslin 37 cents; postage, 7 cents.

#### Review of Beecher's Report.

By John S. Adams. Review of Rev. Charles Beecher's opinion of the Spirit Manifestations. Price, 5 cents; postage, 1 cent.

#### Spirit-Intercourse.

By Herman Snow, late Unitarian Minister at Montague, Mass. Price, 60 cents; postage, 10 cents.

#### Astounding Facts from the Spirit-World.

Dr. Gridley. Witnessed at the house of J. A. Gridley, Southampton, Mass. Illustrated with colored diagrams. Price, 63 cents; postage, 9 cents.

#### The Child and the Man.

Fourth of July Oration, by Dr. Hallock, with extemporaneous Speeches by S. B. Brittan and others. Price, 18 cents; postage, 3 cents.

#### Philosophy of Creation.

Horace G. Wood, Medium. Unfolding the Laws of the Progressive Development of Nature. By Thomas Paine. Price, 35 cents; postage, 6 cents.

#### Millennium Dawn.

By Rev. C. K. Harvey. A work on Spiritualism. Price, 60 cents; postage, 7 cents.

#### Library of Mesmerism.

By Newman, Snell, Dr. Dodd, Williams, and others. Price, \$1 50 per volume; postage, 20 cents.

#### Harmonies and Sacred Melodist.

By Asa Fitz; a Collection of Songs and Hymns for social and religious meetings. Price, 35 cents; postage, 7 cents.

#### What's O'Clock?

Modern Spiritual Manifestations: are they in accordance with Reason and Revelation? Price, 15 cents; postage, 3 cents.

#### Apocryphal New Testament.

Comprising the rejected Gospels, Epistles, and other pieces now extant attributed by the early Christians to the Apostles of Christ and their Companions. Price, 75 cents; postage, 16 cents.

#### The Ministry of Angels Realized.

By A. E. Newton, Boston. Price, 15 cents; postage, 3 cents.

#### Elements of Spiritual Philosophy.

R. P. Ambler, Medium. Price, 25 cents; postage, 4 cents.

#### Voices from the Spirit-World.

Isaac Post, Medium. Price, 50 cents; postage, 10 cents.

#### Messages from the Superior State.

By J. M. Spear, Medium. Communicated by John Murray. Price, 50 cents; postage, 8 cents.

#### Epitome of Spirit Intercourse.

By Alfred Gridley. Being a condensed view of Spiritualism in its Scriptural, Historical, Actual and Scientific Aspects. Price, 48 cents; postage, 6 cents.

#### Heaven and its Wonders.

The World of Spirits, and Hell. By Emanuel Swedenborg. A fine octavo of 354 pages, cloth. Price, 75 cents; postage, 30 cents.

#### The Sacred Circle.

By Judge Edmonds, Dr. Dexter, and O. C. Warren. A fine bound octavo volume of 392 pages, with portrait of Edmonds. Price, \$1 50; postage, 34 cents.

### To the Patrons of this Paper.

#### TERMS OF THE SPIRITUAL TELEGRAPH.

One Year, strictly in Advance, . . . . . \$2 00  
Six Months, . . . . . 1 00  
To City Subscribers, if Delivered, . . . . . 2 50  
Ten Copies for One Year, to one address, . . . . . 15 00

A liberal discount is made to local and traveling Agents.  
REMOVALS AND DISCONTINUANCES.—It is our custom to notify patrons of the time when their subscriptions terminate, and if they are not renewed, the paper is stopped. We beg our friends not to deem it abrupt or unkind in us if the paper is discontinued, since our mailing clerk keeps the books in accordance with the general system we have adopted, and can exercise no discretion. The proprietors never know, except by chance, when a subscription expires or a paper is discontinued.

TO OUR CITY SUBSCRIBERS.—We purpose in future to deliver this paper to city subscribers through the regular mail, which can be done for one cent per copy, if the subscriber prepaies the postage at this office. The price of the paper and delivery will be \$2 50, and the subscriber must take the risk of the faithful performance of duty, so far as relates to the Post Office Department.

TO ADVERTISERS.—The wide circulation of the TELEGRAPH now renders it a desirable advertising medium, and the proprietors will continue to occupy a limited portion of their space at the following rates. Twelve and a half cents per line will be the price for a single insertion; each succeeding insertion, eight cents per line. To those who advertise for three months, no extra charge will be made for the first insertion. Every advertisement must be prepaid to secure its appearance for the time it is expected to remain, and it will be discontinued when that time expires.

### CHARLES PARTRIDGE'S AGENTS.

Who will supply the *Spiritual Telegraph* and Books in our list at Publishers' Prices.

ROCHESTER, N. Y.—D. M. Dewey.  
ALBANY, N. Y.—A. F. Chatfield, 414 B'way.  
TROY, N. Y.—S. F. Hoyt, 3 First-street.  
BUFFALO, N. Y.—T. S. Hawks, Post-office Building.  
UTICA, N. Y.—Roberts & French, 172 Genesee-street.  
BOSTON, Mass.—Reis Marsh, 15 Franklin-st.; Burnham, Federhern & Co., 9 and 18 Court-st.  
HARTFORD, CONN.—A. Rosa.  
PHILADELPHIA—Barry & Henck, No. 836 Race-street.  
BALTIMORE, MD.—H. Taylor, 111 Baltimore-street; William M. Lang, 3.  
Other Agents and Book-dealers will be supplied promptly. A liberal discount allowed to the trade for cash.  
The following persons are authorized to receive money for Subscriptions to the *SPIRITUAL TELEGRAPH*, and for all BOOKS contained in our